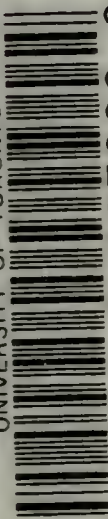


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A BOOK OF GOLDEN THOUGHTS.

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A BOOK OF
GOLDEN THOUGHTS

BY

HENRY ATTWELL

KNIGHT OF THE ORDER OF THE OAK CROWN, ETC.



London
MACMILLAN AND CO.
AND NEW YORK
1888

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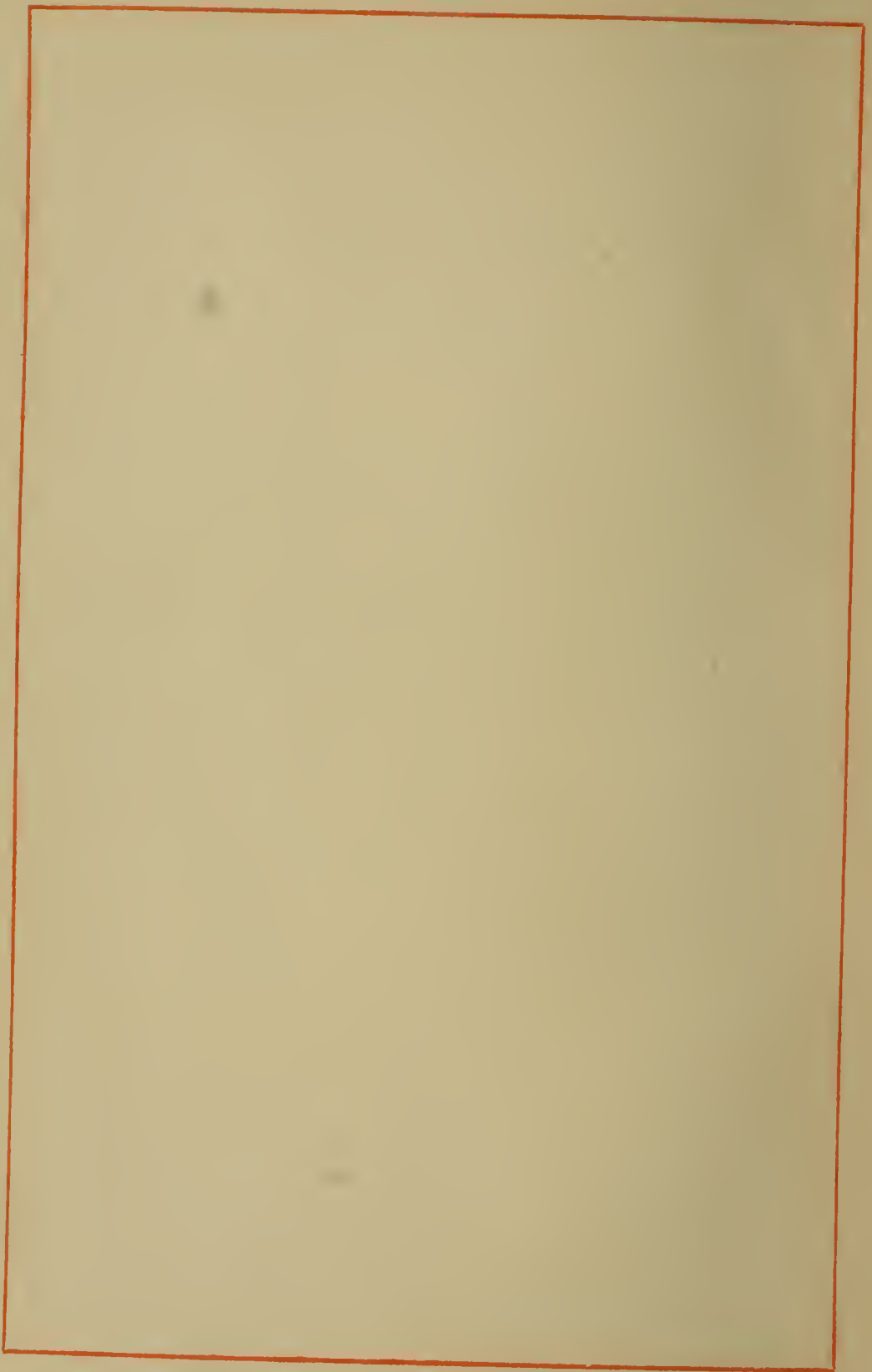
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PREFACE.

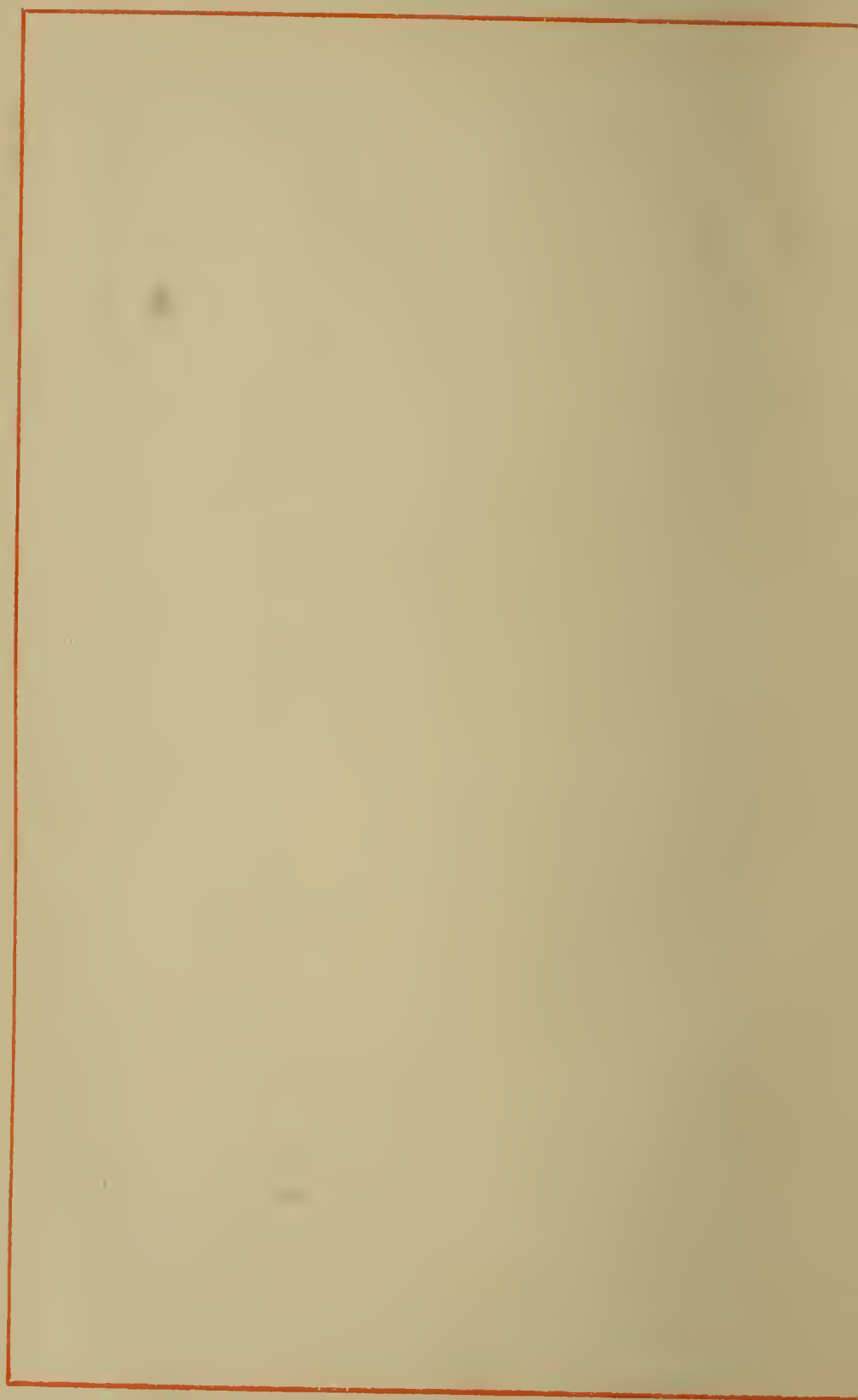
THE nucleus of this volume was a selection of short passages, published under the title of "A Book of Thoughts," and now out of print. Additional gleanings from the *miscellanea* of my note-books have been interspersed through the original collection, with the hope that the casket may be found, in its enlarged form, a suitable contribution to the Golden Treasury Series.

H. A.



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PART I.

J'ÉCRIRAI ici mes pensées sans ordre, et non pas peut-être dans une confusion sans dessein: c'est le véritable ordre, et qui marquera toujours mon objet par le désordre même.

Pascal.

GOLDEN THOUGHTS.

WHAT TO PUT FIRST IN A BOOK.

La dernière chose qu'on trouve en faisant un ouvrage est de savoir celle qu'il faut mettre la première.*

Pascal.

OF STORING THOUGHTS.

In the course of our reading we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which, at various times, and amidst all the shifting of circumstances, we might be

* Translations are appended at the end of the volume.

sure of drawing some comfort, guidance, and sympathy.

Arthur Helps.

CRITICISM.

Die Kritik nimmt oft dem Baume Raupen und
Blüthen mit einander.

Jean Paul Richter.

CRITICISM.

Le plaisir de la critique nous ôte celui
d'être vivement touché de très-belles choses.

La Bruyère

PLEASING THE MANY.

Kannst Du nicht Allen gefallen durch deine That
und dein Kunstwerk,
Mach' es Wenigen recht ; Vielen gefallen ist schlimm.

Schiller.

SUCCESS.

Success is full of promise till men get it :
and then it is a last year's nest, from which
the bird has flown.

H. W. Beecher

SUCCESS.

Le succès de la plupart des choses dépend de savoir combien il faut de temps pour réussir.

Montesquieu.

HAPPINESS.

Si on ne voulait qu'être heureux, cela serait bientôt fait : mais on veut être plus heureux que les autres ; et cela est presque toujours difficile, parce que nous croyons les autres plus heureux qu'ils ne sont.

Montesquieu.

HURRY AND DESPATCH.

No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one. A weak man in office, like a squirrel in a cage, is labouring eternally, but to no purpose, and in constant motion, without getting on a jot : like a turnstile, he is in every body's way, but stops nobody : he talks a great deal,

but says very little ; looks into everything, but sees into nothing ; and has a hundred irons in the fire, but very few of them are hot, and with these few that are he burns his fingers.

Colton.

SINCERITY.

Sincerity is an excellent instrument for the speedy despatch of business.

Tillotson.

OUR CHIEF BUSINESS WITH REGARD TO OUR CALLING.

Nous devons travailler à nous rendre très-dignes de quelque emploi : le reste ne nous regarde point, c'est l'affaire des autres.

La Bruyère

FORTUNE.

Fortune is like a market, where many times if you wait a little the price will fall.

Bacon

FAME.

Those who despise fame seldom deserve it. We are apt to undervalue the purchase we cannot reach, to conceal our poverty the better. It is a spark which kindles upon the best fuel, and burns brightest in the bravest breast.

Jeremy Collier.

DESIRE OF FAME.

But further, this desire of fame naturally betrays the ambitious man into such indecencies as are lessening to his reputation. He is still afraid lest any of his actions should be thrown away in private, lest his deserts should be concealed from the notice of the world, or receive any disadvantage from the reports which others make of them. This often sets him on empty boasts and ostentations of himself, and betrays him into vain fantastic recitals of his own performances: his discourse generally leans one way, and whatever is the subject of it, tends

obliquely either to the detracting from others. or to the extolling of himself. Vanity is the natural weakness of an ambitious man, which exposes him to the secret scorn and derision of those he converses with, and ruins the character he is so industrious to advance by it.

Addison.

EQUALITY.

Il est faux que l'égalité soit une loi de la nature. La nature n'a rien fait d'égal. Sa loi souveraine est la subordination et la dépendance.

Vauvenargues.

LIBERTY.

Liberty is to the collective body what health is to every individual body. Without health no pleasure can be tasted by man ; without liberty no happiness can be enjoyed by society.

Bolingbroke.

MEDIOCRITY.

L'art de savoir bien mettre en œuvre de médiocres qualités nous donne souvent plus de réputation que le véritable mérite.

La Rochefoucauld.

PARVENUS.

On oublie l'origine d'un parvenu s'il s'en souvient ; on s'en souvient s'il l'oublie.

Petit-Senn.

ARISTOCRACY.

L'aristocratie a trois âges successifs : l'âge des supériorités, l'âge des privilèges, l'âge des vanités ; sortie du premier, elle dégénère dans le second et s'éteint dans le dernier.

Chateaubriand.

HONOUR.

L'honneur ressemble à l'œil, qui ne saurait souffrir la moindre impureté sans s'altérer ; c'est

une pierre précieuse dont le moindre défaut diminue le prix.

Bossuet.

SELF-ESTEEM.

Il y a autant de vices qui viennent de ce qu'on ne s'estime pas assez que de ce qu'on s'estime trop.

Montesquieu.

VANITY.

Ce qui nous rend la vanité si insupportable c'est qu'elle blesse la nôtre.

La Rochefoucauld.

APOLOGIZING.

A very desperate habit; one that is rarely cured. Apology is only egotism wrong side out. Nine times out of ten, the first thing a man's companion knows of his short-comings is from his apology.

O. W. Holmes.

AFFECTATION.

La moindre affectation est un vice.

Voltaire.

AFFECTATION.

On n'est jamais si ridicule par les qualités que l'on a que par celles que l'on affecte d'avoir.

La Rochefoucauld.

AFFECTATION.

Affectation in any part of our carriage is lighting up a candle to our defects, and never fails to make us to be taken notice of, either as wanting sense or wanting sincerity.

Locke.

ECCENTRICITIES.

Oddities and singularities of behaviour may attend genius; when they do, they are its misfortunes and its blemishes. The man of true genius will be ashamed of them; at least

he will never affect to distinguish himself by whimsical peculiarities.

Sir William Temple.

OF SEEMING-WISE.

It is a ridiculous thing, and fit for a satire to persons of judgment, to see what shifts these formalists have, and what prospectives, to make superficieses to seem body that hath depth and bulk. Some are so close and reserved as they will not show their wares but by a dark light, and seem always to keep back somewhat : and when they know within themselves that they speak of that they do not well know, would nevertheless seem to others to know of that of which they may not well speak. Some help themselves with countenance and gesture, and are wise by signs ; as Cicero saith of Piso, that when he answered him, he fetched one of his brows up to his forehead, and bent the other down to his chin : *Respondes altero ad frontem sublato, altero ad mentum depresso supercilio.*

Bacon

APPEARANCE.

Du bist am Ende—was Du bist.
Seh' Dir Berücken auf von Millionen Locken,
Seh' Deinen Fuß auf ellenhohe Socken,
Du bleibst doch immer—was Du bist.

Goethe.

INFLUENCE OF EXTERNALS.

Si par exemple, celui qui parle s'énonce avec facilité, s'il garde une mesure agréable dans ses périodes, s'il a l'air d'un honnête homme et d'un homme d'esprit, si c'est une personne de qualité, s'il est suivi d'un grand train, s'il parle avec autorité et avec gravité, si les autres l'écoutent avec respect et en silence, s'il a quelque réputation, et quelque commerce avec les esprits du premier ordre,—enfin, s'il est assez heureux pour plaire ou pour être estimé. il aura raison dans tout ce qu'il avancera ; et il n'y aura pas jusqu'à son collet et à ses manchettes, qui ne prouvent quelque chose.

Malebranche.

IMITATION.

It is by imitation, far more than by precept, that we learn everything; and what we learn thus we acquire not only more effectually, but more pleasantly. This forms our manners, our opinions, our lives.

Burke.

PRAISE.

Those who are greedy of praise, prove that they are poor in merit.*

Plutarch.

PRAISE.

The praises that a man bestows must be valued according to his habit in the matter of praising; and adjectives which from one man would mean much will disappoint from another.

Masson.

* This extract and those on pp. 43 and 210 are taken from La Harpe's Lycée (p. 354). He gives neither the original nor references.

A GOOD FRUIT OF ENMITY.

Plutarch has written an essay on the benefits which a man may receive from his enemies ; and, among the good fruits of enmity mentions this in particular, that by the reproaches which it casts upon us, we see the worst side of ourselves.

Addison.

DETRACTION.

As by flattery a man opens his bosom to his mortal enemy ; so by detraction and slander he shuts the same to his best friends.

Bishop South.

DRESS.

En fait de parure il faut toujours rester au dessous de ce qu'on peut.

Montesquieu.

PRIDE OF DRESS.

On comprend la vanité des vêtements dans certains cas : le Mohican, vêtu d'une ceinture

faite des chevelures de ses ennemis tués et scalpés ; Hercule, couvert de la peau du lion de Némée, qu'il a étouffé ; Apollon, orné des écailles du serpent Pithon, mort sous ses flèches, peuvent s'enorgueillir de ces trophées. Mais qu'un élégant de nos jours, vêtu de la dépouille d'un bélier innocent, ou d'un ver à soie qui ne lui a pas résisté, marche la tête haute et regarde les autres hommes avec dédain, c'est ce qui m'étonne toujours un peu.

Karr.

DISPLAY OF DRESS.

Vera ornamenta matronarum pudicitia non vestes.

Justin.

DRESS OF THE AGED.

Une trop grande négligence comme une excessive parure dans les vieillards multiplient leurs rides et font mieux voir leur caducité.

La Bruyère.

DRESS OF THE AGED.

Il y a dans les vêtements propres et frais une sorte de jeunesse dont les vieillards doivent s'entourer.

Joubert.

ELOQUENCE.

Fénelon says of Demosthenes : Il se sert de la parole, comme un homme modeste de son habit, pour se vêtir et non pour se parer.

MODESTY.

La modestie est au mérite ce que les ombres sont aux figures dans un tableau ; elle lui donne de la force et du relief.*

La Bruyère.

* A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies ; like the shades of paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glowing as they would be without it.—ADDISON (*Spectator*, No. 231).

MODESTY.

Nulla reparabilis arte laesa pudicitia est.

Ovid.

MODESTY.

La pudeur sied bien à tout le monde ; mais il faut savoir la vaincre et jamais la perdre.

Montesquieu.

MODESTY.

Modesty is the appendage of sobriety, and is to chastity, to temperance, and to humility, as the fringes are to a garment.

Jeremy Taylor.

PRUDERY.

La pruderie qui survit. chez une femme, à la jeunesse et à la beauté, me semble un épouvantail pour les oiseaux, oublié dans les champs après la moisson.

Petit-Senn

HUMILITY.

The fullest and best ears of corn hang lowest towards the ground.

Bishop Reynolds.

HUMILITY.

Humility is the hall-mark of wisdom.

Jeremy Collier.

SHAME.

Ego illum periisse dico, cui quidem periit pudor.

Plautus.

TALENT.

Voici comme je définis le talent : un don que Dieu nous a fait en secret, et que nous révélons sans le savoir.

Montesquieu.

GENIUS AND TALENT.

Genius looks to the cause and life ; it proceeds from within outward, whilst talent

goes from without inward. Talent finds its models and methods and ends in society, exists for exhibition, and goes to the soul only for power to work. Genius is its own end, and draws its means and the style of its architecture from within, going abroad only for audience and spectators, as we adapt our voice and phrase to the distance and character of the ear we speak to. All your learning of all literature would never enable you to anticipate one of its thoughts or expressions, and yet each is natural and familiar as household words.

Emerson.

TACT.

Talent is power; tact is skill. Talent is weight; tact is momentum. Talent knows what to do; tact knows how to do it. Talent makes a man respectable; tact will make him respected. 'Talent is wealth; tact is ready money. . . . Talent is pleased that it *ought* to have succeeded; tact is delighted that it *has* succeeded. Talent toils for a posterity which

will never repay it; tact throws away no pains, but catches the passions of the passing hour. Talent builds for eternity; tact for a short lease, and gets good interest.

Anon. ("Atlas.")

OBSTACLES.

The block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.

Carlyle.

PROGRESS.

Es soll nicht genügen daß man Schritte thue die einst zum Ziele führen, sondern jeder Schritt soll Ziel sein.

Goethe.

FLATTERY.

La flatterie est une fausse monnaie qui n'a cours que par notre vanité.

La Rochefoucauld

FLATTERY.

Flattery is often a traffic of mutual meanness, where, although both parties intend deception, neither is deceived.

Colton.

FLATTERY.

On croit quelquefois haïr la flatterie ; mais on ne hait que la manière de flatter.

La Rochefoucauld.

FLATTERY AND DEFAMATION.

“I resolve,” says Bishop Beveridge, “never to speak of a man’s virtues before his face ; nor of his faults behind his back ;” a golden rule ! the observation of which would, at one stroke, banish flattery and defamation from the earth.

Bishop Horne.

A LIE.

Sin has many tools, but a lie is the handle which fits them all.

O. W. Holmes

FALSEHOOD.

Je mehr Schwäche je mehr Lüge ; die Kraft geht gerade ; jede Kanonenkugel, die Höhlen oder Gruben hat, geht frumm. Schwächlinge müssen lügen.

Jean Paul Richter.

PRAISING THE GREAT.*

On loue les grands pour marquer qu'on les voit de près, rarement par estime ou par gratitude.

La Bruyère.

PRAISING PRINCES FALSELY.

Louer des princes des vertus qu'ils n'ont pas, c'est leur dire impunément des injures.

Rochevoucauld.

FRIENDSHIP.

There are few subjects which have been more written upon, and less understood, than that of friendship. To follow the dictates of some, this

* Rather, *Grand People*.

virtue instead of being the assuager of pain becomes the source of every inconvenience. Such speculatists, by expecting too much from friendship dissolve the connexion, and by drawing the bands too closely at length break them. It is certain that the best method to cultivate this virtue, is by letting it, in some measure, make itself; a similitude of minds and of studies, and even sometimes a diversity of pursuits, will produce all the pleasures that arise from it. The current of tenderness widens as it proceeds; and two men imperceptibly find their hearts filled with good nature for each other, when they were at first only in pursuit of mirth or relaxation.

Goldsmith.

FRIENDS.

Friends are a man's self in fractions; he that admits every one into the number of them prostitutes his soul to all comers; he who none, denies her one of the best comforts she can here enjoy.

Bishop Hall.

WOMAN.

La femme est une fleur qui ne donne son parfum qu'à l'ombre.

Lamennais.

FRIENDSHIP AND FRIENDS.

How many men have lacked friendship rather than friends.

Seneca.

FRIENDSHIPS.

Ce qui nous rend si changeants dans nos amitiés, c'est qu'il est difficile de connaître les qualités de l'âme, et facile de connaître celles de l'esprit.

La Rochefoucauld.

FRIENDSHIP.

Sine virtute amicitia existere non potest.

Cicero.

CONTEMPT.

Wrongs are often forgiven ; but contempt never is.

Chesterfield.

SATIRE.

Satire is a greater enemy to friendship than is anger.

H. A.

SATIRE.

It is as hard to satirize well a man of distinguished vices, as to praise well a man of distinguished virtues.

Swift.

SATIRE.

A satire should expose nothing but what is corrigible ; and should make a due discrimination between those that are and those that are not the proper objects of it.

Addison.

CRIMES AND WEAKNESSES.

Les hommes rougissent moins de leurs crimes que de leurs faiblesses et de leur vanité.

La Bruyère.

OUR FAULTS.

On n'a guère de défauts qui ne soient plus pardonnables que les moyens dont on se sert pour les cacher.

La Rochefoucauld.

REVENGE.

He that studieth revenge keepeth his own wounds green.

Bacon.

CALUMNY.

Archbishop Whately used to say, "Throw dirt enough, and some will stick ;" well, will stick, but not stain. I think he used to mean "stain," and I do not agree with him. Some dirt sticks longer than other dirt ; but no dirt is immortal. According to the old saying, "*Prævalebit veritas.*"

Dr. Newman.

CALUMNY.

Any man of many transactions can hardly expect to go through life without being subject

to one or two very severe calumnies. Amongst these many transactions, some few will be with very ill-conditioned people, with very ignorant people, or, perhaps, with monomaniacs ; and he cannot expect, therefore, but that some narrative of a calumnious kind will have its origin in one of these transactions. It may be fanned by any accidental breeze of malice or ill-fortune, and become a very serious element of mischief to him. Such a thing is to be looked upon as pure misfortune coming in the ordinary course of events ; and the way to treat it is to deal with it as calmly and philosophically as with any other misfortune. As some one has said, the mud will rub off when it is dry, and not before. The drying will not always come in the calumniated man's time, unless in favourable seasons, which he cannot command. It is not wise, however, to be very impatient to justify one's-self ; and, altogether, too much stress should not be laid upon calumny by the calumniated, else their serious work will be for ever interrupted ; and they should remember that it

is not so much their business to explain to others all they do, as to be sure that it will bear explanation and satisfy themselves.

Arthur Helps.

ANONYMOUS INSULTS.

L'insulteur anonyme change son nom, que personne ne connaît, contre celui de lâche, que tout le monde lui donne.

Petit-Senz.

COURAGE.

Le courage est la lumière de l'adversité.

Vauvenargues.

FEAR.

We must be afraid of neither poverty, nor exile, nor imprisonment : of *Fear* itself, only, should we be afraid.

Epictetus.

ENVY.

L'on me dit tant de mal de cet homme, et j'y en vois si peu, que je commence à soup-

çonner qu'il n'ait un mérite importun, qui éteigne celui des autres.

La Bruyère.

ENVY.

The philosopher Antisthenes used to say that like as rust consumes iron so does envy devour the envious.

THE CHESS KNIGHT.

Zwei Knaben wollten Schach ziehen. Weil ihnen ein Springer fehlte, so machten sie einen überflüssigen Bauer, durch ein Pferdzeichen, dazu.

Gi, riefen die andern Springer, woher, Herr Schritt für Schritt?

Die Knaben hörten die Spöttelei, und sprachen: Schweigt! thut er uns nicht eben die Dienste, die ihr thut?

Lessing.

JEALOUSY.

No man is greatly jealous, who is not in some measure guilty.

Whichcote.

DISCIPLINE.

Discipline, like the bridle in the hand of a good rider, should exercise its influence without appearing to do so, should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must be always ready to check or to pull up, as occasion may require ; and only when the horse is a runaway, should the action of the curb be perceptible.

*U.**

TRIUMPH OVER PASSIONS.

Rest not in an ovation, but triumph over thy passions.

Sir Thomas Browne.

SYMPATHY.

Those who want friends to open themselves unto are cannibals of their own hearts.

Bacon.

* From "Guesses at Truth," edited by Archdeacon Hare.

CHEERFULNESS AKIN TO GRATITUDE.

The cheerfulness of heart which springs up in us from the survey of Nature's works, is an admirable preparation for gratitude. The mind has gone a great way towards praise and thanksgiving that is filled with such a secret gladness: a grateful reflection on the Supreme Cause who produces it, sanctifies the soul, and gives it its proper value. Such an habitual disposition of mind consecrates every field and wood, turns an ordinary walk into a morning or evening sacrifice, and will improve those transient gleams of joy, which naturally brighten up and refresh the soul on such occasions, into an inviolable and perpetual state of bliss and happiness.

Addison.

SMILES.

Of all the appearances of the human countenance, methinks a smile is the most extraordinary. It plays with a surprising agreeableness in the eye, breaks out with the brightest

distinction, and sits like a glory upon the countenance. What sun is there within us, that shoots his rays with so sudden a vigour? To see the soul flash in the face at this rate, one would think would convert an atheist. By the way, we may observe, that smiles are much more becoming than frowns. This seems a natural encouragement to good humour; as much as to say, if people have a mind to be handsome, they must not be peevish and untoward.

Jeremy Collier.

PLEASURES.

Sic præsentibus utaris voluptatibus ut futuris non noceas.

Seneca.

THE STOMACH.

Venter præcepta non audit: poscit; appellat: non est tamen molestus creditor: parvo dimittitur, si modo das illi quod debes, non quod potes.

Seneca.

DRUNKENNESS.

Nihil aliud est ebrietas quam voluntaria insania.

Seneca.

PROSPERITY AND ADVERSITY.

The virtue of prosperity is temperance ; the virtue of adversity is fortitude. . . . Prosperity doth best discover vice ; but adversity doth best discover virtue.

Bacon.

PAST AND FUTURE.

Die Vergangenheit und die Zukunft verhüllen sich uns ; aber jene trägt den Wittwe-Schleier, und diese den jungfräulichen.

Jean Paul Richter.

JOYS AND SORROWS.

Die Rose blüht nicht ohne Dornen. Ja ; wenn nur aber nicht die Dornen die Rose überlebten !

Jean Paul Richter.

PARTING AND FORGETTING.

Parting and forgetting? What faithful heart can do these? Our great thoughts, our great affections, the Truths of our life, never leave us. Surely they cannot separate from our consciousness; shall follow it whithersoever that shall go; and are of their nature divine and immortal.

Thackeray.

FAINT PRAISE.

C'est un grand signe de médiocrité de louer toujours modérément.

Vauvenargues.

PRAISE.

To praise anything well is an argument of much more wit than to abuse.

Tillotson.

ADMIRATION.

There is a pleasure in admiration, and this is that which properly causeth admiration, when

we discover a great deal in an object which we understand to be excellent ; and yet we see (we know not how much) more beyond that, which our understandings can not fully reach and comprehend.

Tillotson.

RIGHT ADMIRATION.

Learn to admire rightly ; the great pleasure of life is that. Note what the great men admired ; they admired great things : narrow spirits admire basely, and worship meanly.

Thackeray.

COMMENDATION.

C'est en quelque sorte se donner part aux belles actions, que de les louer de bon cœur.

La Rochefoucauld.

POLITENESS.

La politesse est à la bonté ce que les paroles sont à la pensée.

Joubert.

POLITENESS.

Il me semble que l'esprit de politesse est une certaine attention à faire que, par nos paroles et nos manières, les autres soient contents de nous et d'eux-mêmes.

Montesquieu.

KINDNESSES.

Qui dedit beneficium taceat; narret qui accepit.

Seneca.

KIND WORDS.

Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room, like a beautiful fire-fly whose happy circumvolutions he cannot but watch, forgetting his many troubles.

Arthur Helps.

GOOD SENSE AND GOOD-NATURE.

Good sense and good-nature are never separated, though the ignorant world has

thought otherwise. Good-nature, by which I mean beneficence and candour, is the product of right reason, which of necessity will give allowance to the failings of others, by considering that there is nothing perfect in mankind.

Dryden.

UNSELFISH FRIENDSHIP.

Convey thy love to thy friend as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee.

Quarles.

THE COURT.

La cour est comme un édifice bâti de marbre; je veux dire qu'elle est composée d'hommes fort durs, mais fort polis.

La Bruyère.

PLACE-MEN.

A ruler who appoints any man to an office, when there is in his dominions another man better qualified for it, sins against God and against the state.

Koran.

BEHAVIOUR AT COURT.

Il est aussi dangereux à la cour de faire les avances qu'il est embarrassant de ne les point faire.

La Bruyère.

FASHION.

Fashion is gentility running away from vulgarity, and afraid of being overtaken by it. It is a sign the two things are not far asunder.

Haslitt.

GOOD-BREEDING.

Good-breeding shows itself most where to an ordinary eye it appears the least.

Addison.

VULGARITY.

Briefly, the essence of all vulgarity lies in want of sensation. Simple and innocent vulgarity is merely an untrained and undeveloped bluntness of body and mind ; but in true inbred vulgarity there is a dreadful callousness, which, in extremity, becomes capable of every sort of

bestial habit and crime, without fear, without pleasure, without horror, and without pity.

Ruskin.

COMPANIONSHIP.

Some men are very entertaining for a first interview ; but after that they are exhausted, and run out ; on a second meeting we shall find them very flat and monotonous : like hand-organs we have heard all their tunes ; but, unlike those instruments, they are not new barrelled so easily.

Colton.

VISITS.

La plupart des visites ne sont autre chose que des inventions de se décharger sur autrui du poids de soi-même, qu'on ne saurait supporter.

Nicole.

SOCIABILITY.

L'on est plus sociable et d'un meilleur commerce par le cœur que par l'esprit.

La Bruyère.

RAILLERY.

La raillerie est un discours en faveur de son esprit contre son bon naturel.

Montesquieu.

OUR FRIENDS' OPINIONS.

Il faut toujours avoir dans la tête un coin ouvert et libre, pour y donner place aux opinions de ses amis et les y loger en passant. Ayons le cœur et l'esprit hospitaliers.

Foubert.

CONVERSATION.

Le ton de la bonne conversation est coulant et naturel ; il n'est ni pesant ni frivole ; il est savant sans pédanterie, gai sans tumulte, poli sans équivoque. Ce ne sont ni des dissertations, ni des épigrammes ; on y raisonne sans argumenter ; on y plaisante sans jeux de mots : on y associe avec art l'esprit et la raison. les maximes et les saillies, l'ingénieuse raillerie et la morale austère. On y parle de tout pour

que chacun ait quelque chose à dire : on n'approfondit pas les questions de peur d'ennuyer : on les propose comme en passant, on les traite avec rapidité : la précision mène à l'élégance ; chacun dit son avis et l'appuie en peu de mots ; nul n'attaque avec chaleur celui d'autrui ; nul ne défend opiniâtrement le sien. On discute pour s'éclairer ; on s'arrête avec la dispute ; chacun s'instruit, chacun s'amuse, tous s'en vont contents : et le sage même peut rapporter de ces instructions des sujets dignes d'être médités en silence.


J. J. Rousseau.

CONVERSATION.

La confiance fournit plus à la conversation que l'esprit.

La Rochefoucauld.

ETIQUETTE OF CONVERSATION.

 This consists as much in listening politely as in talking agreeably.

H. A.

HEARING.

Sunt aures assuefaciendæ ut audiant omnia
nec tamen nisi bona transmittant in animum.

Erasmus.

LISTENING.

Know how to listen, and you will profit even
from those who talk badly. *

Plutarch.

MERIT.

Si vous souhaitez que votre mérite soit connu,
connaissiez le mérite des autres.

Les Paroles des Orientaux.

DAMAGED REPUTATION.

Garments that have once one rent in them,
are subject to be torn on every nail and every
briar; and glasses that are once cracked are
soon broken; such is man's good name once
tainted with just reproach.

Bishop Hall.

* See page 14.

ESTEEM.

Il est difficile d'estimer quelqu'un comme il veut l'être.

L'auvenargues.

HAVING TO DO WITH FOOLS.

One has never so much need of his wit as when one has to do with a fool.

Chinese Proverb.

TALKING.

L'homme digne d'être écouté est celui qui ne se sert de la parole que pour la pensée, et de la pensée que pour la vérité et la vertu. Rien n'est plus méprisable qu'un parleur de métier qui fait de ses paroles ce qu'un charlatan fait de ses remèdes.

Goujet.

TALKING OF ONE'S-SELF.

It is a hard and nice subject for a man to speak of himself; it grates his own heart to say

anything of disparagement, and the reader's ears to hear anything of praise from him.

Cowley.

TALKING OF ONE'S-SELF.

What hypocrites we seem to be, whenever we talk of ourselves ! Our words sound so humble, while our hearts are so proud.

*A.**

SILENCE.

Tacere homini facillimum voluit esse natura.

Curtius.

SILENCE.

Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of *Silence*. The noble silent men, scattered here and there each in his department; silently thinking, silently working; whom no Morning Newspaper makes mention of ! They

*See note, page 31.

are the salt of the earth. A country that has none or few of these is in a bad way. Like a forest which has no *roots*; which has all turned into leaves and boughs; which must soon wither and be no forest. Woe for us if we had nothing but what we can *show*, or speak. Silence, the great Empire of Silence higher than the stars; deeper than the kingdoms of Death! It alone is great; all else is small.

Carlyle.

EMPTY TALK.

The Persians say of noisy unreasonable talk; "I hear the noise of the mill-stone; but I see no meal."

WASTE WORDS.

Waste words addle questions.

Bishop Andrews.

TALKATIVENESS.

On parle peu quand la vanité ne fait parler.

La Rochefoucauld.

A SHORT PETITION TO A GREAT MAN.

A short petition to a great man is not only a suit to him for his favour, but also a panegyric upon his parts.

Bishop South.

READING.

Les sots lisent un livre et ne l'entendent pas : les esprits médiocres croient l'entendre parfaitement : les grands esprits ne l'entendent quelquefois tout entier ; ils trouvent obscur ce qui est obscur, comme ils trouvent clair ce qui est clair. Les beaux esprits veulent trouver obscur ce qui ne l'est point, et ne pas entendre ce qui est fort intelligible.

La Bruyère.

READING.

Reading furnishes the mind only with materials of knowledge ; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections ; unless we chew them

over again they will not give us strength and nourishment.

Locke

MIXED KNOWLEDGE.

Keep your view of men and things extensive, and depend upon it that a mixed knowledge is not a superficial one. As far as it goes, the views that it gives are true ; but he who reads deeply in one class of writers only, gets views which are almost sure to be perverted, and which are not only narrow but false. Adjust your proposed amount of reading to your time and inclination,—this is perfectly free to every man ; but, whether that amount be large or small, let it be varied in its kind, and widely varied. If I have a confident opinion in any one point connected with the improvement of the human mind it is on this.

Dr. Arnold.

PURPOSELESS READING.

Reading without purpose is sauntering, not exercise. More is got from one book on which

the thought settles for a definite end in knowledge, than from libraries skimmed over by a wandering eye. A cottage flower gives honey to the bee, a king's garden none to the butterfly.

Edward Bulwer.

USEFUL KNOWLEDGE.

He that does not know those things which are of use and necessity for him to know, is but an ignorant man, whatever he may know besides.

Tillotson.

A SIMILE.

The mind is like a trunk. If well packed, it holds almost everything; if ill packed, next to nothing.

U.

ORIGINALITY IN STYLE.

Un bon auteur n'écrit pas comme on écrit mais comme il écrit.

Montesquieu.

SEEMING OBSCURITY IN STYLE.

Wer einem Autor Dunkelheit vorwerfen will, sollte erst sein eigenes Innere besuchen, ob es denn da auch recht hell ist. In der Dämmerung wird eine sehr deutliche Schrift unlesbar.

Goethe.

OBSCURITY OF STYLE.

On distingue, en fait d'obscurité, deux espèces de galimantias: le *simple*, quand ce qu'on écrit ne s'entend pas; et le *double*, quand en écrivant on n'a pu s'entendre soi-même.

Maury.

AMBIGUOUS TERMS.

It is worth observing that the words whose ambiguity is the most frequently overlooked, and is productive of the greatest amount of confusion of thought and fallacy, are among the commonest, and are those of whose meaning the generality consider there is the least reason to doubt. It is, indeed, from those very circumstances that the danger arises; words in very

common use are both the most liable, from the looseness of ordinary discourse, to slide from one sense into another, and also the least likely to have that ambiguity suspected. *Familiar acquaintance* is perpetually mistaken for *accurate knowledge*.

Whewell.

EXTRAVAGANT ANTITHESES.

Ceux qui font les antithèses en forçant les mots sont comme ceux qui font de fausses fenêtres pour la symmétrie. Leur règle n'est pas de parler juste, mais de faire des figures justes.

Pascal.

DEFINITION.

All arts acknowledge that then only we know certainly, when we can define ; for definition is that which refines the pure essence of things from the circumstance.

Milton.

TEDIOUS WRITERS.

A tedious writer is not one who uses too many words, but one who uses many words to

little purpose. Where the sense keeps pace with the words, though these be numerous, or drawn out into long periods, I am not tired with an author; but when his expression goes on while the sense stands still, I am out of patience with him.

Bishop Hurd.

MODERN AUTHORS.

Die originalsten Autoren der neuesten Zeit sind es nicht deswegen, weil sie etwas Neues vorbringen, sondern allein weil sie fähig sind dergleichen Dinge zu sagen, als wenn sie vorher nie gesagt gewesen.

Goethe.

YOUNG AUTHORS.

Les jeunes écrivains donnent à leur esprit beaucoup d'exercice et peu d'aliments.

Foubert.

COMMENTARIES.

Il y a plus affaire à interpreter les interpretations, qu'à interpreter les choses; et plus de

livres sur les livres que sur aultre subject : nous ne faisons que nous entregloser.

Montaigne.

COMEDY AND TRAGEDY.

Le plaisir propre de la comédie est dans le rire, et celui de la tragédie dans les larmes. Mais il faut, pour l'honneur du poète que le rire qu'il excite soit agréable, et que les larmes soient belles. Il faut, en d'autres termes, que la tragédie et la comédie nous fassent rire et pleurer décemment. Ce qui force le rire et ce qui arrache les larmes n'est pas louable.

Foubert.

BEATING ABOUT FOR THE RIGHT WORD.

Un bon auteur et qui écrit avec soin éprouve souvent que l'expression qu'il cherchait depuis longtemps sans la connaître, et qu'il a enfin trouvée, est celle qui est la plus simple, la plus naturelle, qui semblait devoir se présenter d'abord et sans effort.

La Bruyère.

LANGUAGE.

Language is not only the vehicle of thought, it is a great and efficient instrument in thinking.

Sir H. Davy.

WORDS.

Men believe that their reason is lord over their words, but, it happens, too, that words exercise a reciprocal and reactionary power over our intellect. Words, as a Tartar's bow, shoot back upon the understanding of the wisest, and mightily entangle and pervert the judgment.

Bacon.

WORDS AND THINGS.

A man's power to connect his thought with its proper symbol, and so utter it, depends on the simplicity of his character, that is, upon his love of truth and his desire to communicate it without loss. The corruption of man is followed by the corruption of language. . . . But wise men pierce this rotten diction, and fasten words

again to visible things; so that picturesque language is at once a commanding certificate that he who employs it is a man in alliance with truth and God. The moment our discourse rises above the groundline of familiar facts, and is inflamed with passion, or exalted by thought, it clothes itself in images. A man conversing in earnest, if he watches his intellectual processes, will find that always a material image, more or less luminous, arises in his mind, contemporaneous with every thought,—which furnishes the vestment of the thought.

Emerson.

SCIENCE AND POETRY.

Science sees Signs; Poetry, the thing signified.

U.

PAINTING.

Painting is the intermediate something between a thought and a thing.

Coleridge.

POETRY.

A writer in *Blackwood* defines poetry, "man's thoughts tinged by his feelings."

POETRY.

Poetry is the expression of the beautiful by words—the beautiful of the outer and of the inner world ; whatever is delectable to the eye or the ear, the every sense of the body and of the soul—it presides over *veras dulcedines rerum*. It implies at once a vision and a faculty, a gift and an art. There must be the vivid conception of the beautiful, and its fit manifestation in language. A thought may be poetical, and yet not poetry ; it may be a sort of mother liquor, holding in solution the poetical element, but waiting and wanting its precipitation,—its concentration into the bright and compacted crystal. It is the very blossom and fragrancy and bloom of all human thoughts, passions, emotions, language ; having for its immediate object—its very essence—pleasure and delectation rather

than truth ; but springing from truth, as the flower from its fixed and unseen root.

Dr. John Brown.

POETRY.

A poet ought not to pick nature's pocket : let him borrow, and so borrow as to repay by the very act of borrowing. Examine nature accurately, but write from recollection : and trust more to your imagination than to your memory.

Coleridge.

MUSIC.

Music is the only sensual gratification which mankind may indulge in to excess without injury to their moral or religious feelings.

Addison.

MUSICAL WORDING OF SENTENCES.

Coleridge remarks very pertinently somewhere, that wherever you find a sentence musically worded, of true rhythm and melody in the words, there is something deep and good

in the meaning too. For body and soul, word and idea, go strangely together here, as everywhere.

Carlyle.

RHETORIC AND ELOQUENCE.

How well Cicero, who defines Eloquence "*motus animæ continuus*,"* designates the mere rhetoricians of his time,—“Non oratores, sed operarios lingua celeri et exercitata.”†

PICTURES.

A room hung with pictures is a room hung with thoughts.

Sir Joshua Reynolds.

LOVE.

L'amour n'est qu'un épisode dans la vie de l'homme, c'est l'histoire tout entière de la vie de la femme.

Madame de Staël.

* A continuous movement of the soul.

† Not orators, but artisans with voluble and well-drilled tongues.

LOVE BEFORE MARRIAGE.

L'amour avant l'hymen ressemble à une préface trop courte en tête d'un livre sans fin.

Petit-Senn.

SOCIETY NOTHING WITHOUT LOVE.

For a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.

Bacon.

INGRATITUDE.

Ingratus est, qui beneficium se accepisse negat quod accepit; ingratus, qui dissimulat; ingratus qui non reddit; ingratus omniū qui oblitus est.

Cicero.

INGRATITUDE.

Ingratitude is the abridgment of all baseness—a fault never found unattended with other viciousness.

Fuller.

DISINGENUOUS EXPRESSION OF GRATITUDE.

Quand nous exagérons la tendresse que nos amis ont pour nous, c'est souvent moins par reconnaissance que par le désir de faire juger de notre mérite.

La Rochefoucauld.

GRATITUDE.

There is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it for the gratification which accompanies it.

Addison.

BRILLIANT THOUGHTS IN ORATORY.

Ego vero lumina orationis velut oculos quosdam esse eloquentiæ credo ; sed neque oculos

esse toto corpore velim, ne cætera membra
suum officium perdant

Quintilian.

BRILLIANT THOUGHTS.

Ce que nous appelons une pensée brillante n'est ordinairement qu'une expression captieuse, qui, à l'aide d'un peu de vérité, nous impose une erreur qui nous étonne.

Vauvenargues.

THOUGHTS LIKE FLOWERS.

On dirait qu'il en est de nos pensées comme de nos fleurs. Celles qui sont simples par l'expression portent leur semence avec elles; celles qui sont doubles par la richesse et la pompe charment l'esprit, mais ne produisent rien.

Foubert.

MAXIMS.

Peu de maximes sont vraies à tous égards.

Vauvenargues.

MEN OF MAXIMS.

All people of broad strong sense have an instinctive repugnance to the men of maxims, because such people early discern that the mysterious complexity of our life is not to be embraced by maxims, and that to lace ourselves up in formulas of that sort is to repress all the divine promptings and inspirations that spring from growing insight and sympathy. And the man of maxims is the popular representative of the minds that are guided in their moral judgment solely by general rules, thinking that these will lead them to justice by a ready-made patent method, without the trouble of exerting patience, discrimination, impartiality;—without any care to assure themselves whether they have the insight that comes from a hardly-earned estimate of temptation, or from a life vivid and intense enough to have created a wide fellow-feeling with all that is human.

George Eliot.

PART II.

READ not to contradict and confute; nor to believe and take for granted ; nor to find talk and discourse : but to weigh and consider.

Bacon.

OPINIONS OF INDIVIDUALS.

If all mankind minus one were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing the world.

J. S. Mill.

IN WHAT A MAN'S GREATNESS CONSISTS

A man's greatness lies not in wealth and station, as the vulgar believe, nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject servility to those in high places, and arrogance to the poor and lowly ; but a man's true greatness lies in the consciousness of an honest purpose in life, founded on a just estimate of himself and everything else, on fre-

quent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does.

George Long.

A MARK OF GREATNESS.

We observe with confidence that the truly strong mind, view it as intellect or morality, or under any other aspect, is nowise the mind acquainted with its strength ; that here, as before, the sign of health is unconsciousness.

Carlyle.

GREATNESS.

Be substantially great in thyself, and more than thou appearest unto others ; and let the world be deceived in thee, as they are in the lights of heaven.

Sir Thomas Browne.

CENSORSHIP OF CUSTOM.

In our times, from the highest class of society down to the lowest, every one lives as under

the eye of a hostile and dreaded censorship. Not only in what concerns others, but in what concerns only themselves, the individual or the family do not ask themselves—what do I prefer? or, what would suit my character and disposition? or, what would allow the best and highest in me to have fair play, and enable it to grow and thrive? They ask themselves, what is suitable to my position? what is usually done by persons of my station and pecuniary circumstances? or (worse still) what is usually done by persons of a station and circumstances superior to my own? I do not mean that they choose what is customary, in preference to what suits their own inclination. It does not occur to them to have any inclination, except for what is customary. Thus the mind itself is bowed to the yoke: even in what people do for pleasure, conformity is the first thing thought of: they like in crowds; they exercise choice only among things commonly done: peculiarity of taste, eccentricity of conduct, are shunned equally with crimes: until by dint of not following their own nature, they have

no nature to follow : their human capacities are withered and starved ; they become incapable of any strong wishes or native pleasures, and are generally without either opinions or feelings of home growth or properly their own. Now is this, or is it not, the desirable condition of human nature ?

J. S. Mill.

CHARACTER.

Von einem Menschen schlechthin sagen zu können, „er hat einen Charakter,“ heißt sehr viel von ihm, nicht allein gesagt, sondern auch gerühmt ; denn das ist eine Seltenheit, die Hochachtung und Bewunderung erregt.

Goethe.

A MARK OF CHARACTER.

Durch Nichts bezeichnen die Menschen mehr ihren Charakter, als durch das was sie lächerlich finden.

Goethe.

THE LAUGHABLE.

Der Verständige findet fast Alles lächerlich, der Vernünftige fast Nichts.

Goethe.

THE OPINION OF THE VULGAR.

Quid mihi citas Vulgum, pessimum bene gerendae rei auctorem? Quid mihi Consuetudinem, omnium malarum rerum magistram? Optimis assuescendum; ita fiet solitum quod erat insolitum, et suave fiet quod erat insuave, fiet decorum quod videbatur indecorum.

Erasmus.

RIDICULE AND MISREPRESENTATION.

He who misrepresents what he ridicules does not ridicule what he misrepresents.

Dr. Hodgson.

CAN NOT=WILL NOT.

Der Mensch kann was er soll; und wenn er sagt, er kann nicht, so will er nicht.

Fichte.

DIFFICULTIES.

C'est des difficultés que naissent des miracles.

La Bruyère.

DESIRE AND WILL.

Affections, joy, grief, &c., the sundry forms of appetite, are not excited by things indifferent, and must rise at some things. To be stirred or not by them is not altogether in our power. But actions which issue from the will are in the power thereof. Appetite is the will's solicitor, the will is appetite's controller. No desire is properly called Will, unless where reason and understanding prescribe the thing desired.

Hooker.

DESIRE AND WILL.

Will, the active phenomenon, is a different thing from desire, the state of passive sensibility, and though originally an offshoot from it, may in time take root and detach itself from the parent stock; so much so, that in the case of an habitual purpose, instead of willing the thing because we desire it, we often desire it only because we will it. This, however, is but an instance of that familiar fact, the power of habit,

and is nowise confined to the case of virtuous actions. Many indifferent things which men originally did from a motive of some sort, they continue to do from habit. Sometimes this is done unconsciously, the consciousness coming only after the action : at other times with conscious volition, but volition which has become habitual, and is put in operation by the force of habit, in opposition, perhaps, to the deliberate preference, as often happens with those who have contracted habits of vicious or hurtful indulgence. Third and last, comes the case in which the habitual act of will in the individual instance is not in contradiction to the general intention prevailing at other times, but in fulfilment of it ; as in the case of the person of confirmed virtue, and of all who pursue deliberately and consistently any determinate end.

J. S. MILL.

WORK THE SOURCE OF HAPPINESS.

If thou workest at that which is before thee,
following right reason seriously, vigorously,

calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldest be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word thou utterest, thou wilt live happy. And there is no man who is able to prevent this.

M. Antoninus.

NOBLENES OF WORK.

There is a perennial nobleness, and even sacredness, in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works : in idleness alone there is perpetual despair. Work, never so mammonish, mean, *is* in communication with nature ; the real desire to get work done will itself lead one more and more to truth, to nature's appointments and regulations, which are truth. The latest gospel in the world is, know thy work, and do it.

Carlyle.

LABOUR AND THOUGHT.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy.

Ruskin.

OCCUPATION.

La nature nous a fait un besoin de l'occupation ; la société nous en fait un devoir ; l'habitude peut en faire un plaisir.

Capelle.

INDUSTRY.

And think you I shall call you industrious because you give whole nights to study, to labour, to reading? Assuredly, not. I must know to what end you direct this work and study. . . . If you devote your time to cultivating and training your reason, in accustoming yourself to obey the behests of Nature and to do your duty to others, I call you industrious : for such work is alone worthy of man.

Epictetus.

WORK, THE GREAT INSTRUMENT OF SELF-
CULTURE.

Now the man who in working, no matter in what way, strives perpetually to fulfil his obligations thoroughly, to do his whole work faithfully, to be honest, not because honesty is the best policy, but for the sake of justice, and that he may render to every man his due,—such a labourer is continually building up in himself one of the greatest principles of morality and religion. Every blow on the anvil, on the earth, or whatever material he works upon, contributes something to the perfection of his nature.

Channing.

SELF-CULTURE.

It is the work of a philosopher to be every day subduing his passions, and laying aside his prejudices.

Addison.

NATURE—HOW COMMANDED.

Nature is commanded by obeying her.

Bacon.

HEAVEN UPON EARTH.

Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence and turn upon the poles of truth.

Bacon.

BAD HABITS.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed : no single flake that is added to the pile produces a sensible change ; no single flake creates, however it may exhibit, a man's character ; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overwhelm the edifice of truth and virtue.

Jeremy Bentham.

REAL HAPPINESS AND GREATNESS.

Der allein ist glücklich und groß, der weder zu herrschen noch zu gehorchen braucht um Etwas zu sein.

Goethe.

READING.

Hobbes was wont to say: "Had I read as much as others, I had remained as ignorant as they."

PROGRESS IN KNOWLEDGE.

Progress in knowledge is often paradoxically indicated by a diminution in the *apparent bulk* of what we know. Whatever helps to work off the dregs of false opinion, and to purify the intellectual mass—whatever deepens our convictions of our infinite ignorance—really adds to, although it sometimes seems to diminish, the rational possessions of man. This is the highest kind of merit that is claimed for Philosophy, by its earliest as well as by its latest representatives. It is by this standard that Socrates and Kant measure the chief results of their toil.

Sir William Hamilton.

STUDY AND THOUGHT.

Certaines gens étudient toute leur vie ; à la mort ils ont tout appris, excepté à penser.

Domergue.

VAIN DISPLAY OF KNOWLEDGE.

If there happens among fools any dispute concerning learning, for the most part be silent. It is dangerous to speak what comes first into one's mind. If any one calls you ignorant, be not moved at the reproach ; and when you have learned this, then know you begin to be learned. A sheep does not show she has had a good pasture by throwing up the grass she has eaten, but in that she has well digested it, and has wool and milk in plenty ; so do you in the same manner not boast your reading to fools, but show by the actions that follow a true improvement, that you have read and profited.

Epictetus.

IGNORANCE.

Ignorance does not simply deprive us of advantages ; it leads us to work our own misery ;

it is not merely a *vacuum*, void of knowledge, but a *plenum* of positive errors, continually productive of unhappiness.

Samuel Bailey

IGNORANCE.

There are two sorts of ignorance : we philosophize to escape ignorance ; we start from the one, we repose in the other ; they are the goals from which, and to which, we tend ; and the pursuit of knowledge is but a course between two ignorances, as human life is only a travelling from grave to grave.

Sir William Hamilton.

VOLUNTARY IGNORANCE OF USELESS SUBJECTS.

It requires courage indeed, as Helvetius has remarked, to remain ignorant of those useless subjects which are generally valued ; but it is a courage necessary to men who love the truth.

Dugald Stewart.

GREAT TRUTHS REGARDED AS MERE TRUISMS.

Truths of all others the most awful and interesting are too often considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors.

Coleridge.

NATURALNESS OF TRUTH.

La vérité entre si naturellement dans l'esprit, que quand on l'apprend pour la première fois, il semble qu'on ne fasse que s'en souvenir.

Fontenelle.

EXISTENCE.

Hast thou ever raised thy mind to the consideration of Existence, in and by itself, as the mere act of existing? Hast thou ever said to thyself, thoughtfully, *It is!*—heedless, in that moment, whether it were a man before thee, or a flower, or a grain of sand,—without reference, in short, to this or that particular mode of

existence? If thou hast indeed, attained to this, thou wilt have felt the presence of a mystery which must have fixed thy spirit in awe and wonder.

Coleridge.

NATURE.

La nature est une sphère infinie dont le centre est partout, la circonférence nulle part.

Pascal

TRUTH AND BEAUTY.

Aus der schlechtesten Hand kann Wahrheit mächtig
noch wirken ;
Bei dem Schönen allein macht das Gefäß den Ge-
halt.

Schiller.

TRUTH AND BEAUTY.

The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul, when arranged in this their natural and fit attire.

Channing.

SOUL AND BODY.

The body is *domicilium animæ*, her house, abode, and stay ; and as a torch gives a better light, a sweeter smell, according to the matter it is made of, so doth our soul perform all her actions better or worse as her organs are disposed : or as wine savours of the cask wherein it is kept, the soul receives a tincture from the body through which it works.

Burton.

MORAL BEAUTY.

La beauté morale est le fond de toute vraie beauté. Ce fond est un peu couvert et voilé dans la nature. L'art le dégage, et lui donne des formes plus transparentes. C'est par cet endroit que l'art, quand il connaît bien sa puissance et ses ressources, institue avec la nature une lutte où il peut avoir l'avantage.

Victor Cousin.

ART, NOT THE IMITATION OF NATURE.

It cannot be too often repeated that art is *not* the imitation of nature : it is only in the very

lowest degree of poetry—the Descriptive—that the imitation of nature can be considered an artistic end. Even there, the true poet brings forth from nature more than nature says to the common ear, or reveals to the common eye. The strict imitation of nature has always in it something trite and mean : a man who mimics the cackle of a goose, or the squeak of a pig, so truthfully that for the moment he deceives us, obtains but a praise that abases him. Nor this because there is something in the cackle of the goose and the squeak of the pig, that in itself has a mean association ; for as Kant says truly, “Even a man’s exact imitation of a nightingale displeases us when we discover that it is a mimicry, and not the nightingale.” Art does not imitate nature, but it founds itself on the study of nature—takes from nature the selections which best accord with its own intention : and then bestows on them that which nature does not possess — namely, *the mind and soul of man.*

Edward Bulwer.

ART.

L'art ne tient à la religion, ni à la morale ; mais comme elles il nous approche de l'infini, dont il nous manifeste une des formes. Dieu est la source de toute beauté, comme de toute vérité, de toute religion, de toute morale. Le but le plus élevé de l'art est donc de réveiller à sa manière le sentiment de l'infini.

Victor Cousin.

TASTE IN ART.

A *good* taste in art feels the presence or the absence of merit ; a *just* taste discriminates the degree,—the *poco più* and the *poco meno*. A *good* taste rejects faults ; a *just* taste selects excellencies. A *good* taste is often unconscious ; a *just* taste is always conscious. A good taste may be lowered or spoilt ; a *just* taste can only go on refining more and more.

Mrs. Jameson.

TASTE.

We may consider taste to be a settled habit of discerning faults and excellencies in a

moment—the mind's independent expression of approval or aversion. It is that faculty by which we discover and enjoy the beautiful, the picturesque, and the sublime, in literature, art, and nature; which recognises a noble thought as a virtuous mind welcomes a pure sentiment by an involuntary glow of satisfaction.

R. A. Willmott.

TASTE.

Taste, if it mean anything but a paltry connoisseurship, must mean a general susceptibility to truth and nobleness; a sense to discern, and a heart to love and reverence, all beauty, order, goodness, wheresoever and in whatsoever forms and accomplishments they are to be seen. This surely implies, as its chief condition, not any given external rank or situation, but a finely gifted mind, purified into harmony with itself. into keenness and justice of vision; above all, kindled into love and generous admiration.

Carlyle.

TASTE.

I think I may define it to be that faculty of the soul which discerns the beauties of an author with pleasure, and the imperfections with dislike.

Addison.

DILIGENCE THE HANDMAID OF TASTE.

Whether a book be read from the oak lectern of a college library, in the parlour window, or beneath the trees of summer, no fruit will be gathered unless the thoughts are steadily given up to the perusal. Attention makes the genius ; all learning, fancy, and science, depend upon it. Newton traced back his discoveries to its unwearied employment. It builds bridges, opens new worlds, and heals diseases ; without it Taste is useless, and the beauties of literature are unobserved ; as the rarest flowers bloom in vain, if the eye be not fixed upon the bed. Condillac enforces this habit of patience by an apt similitude. He supposes a traveller to arrive in the dark at a castle, which commands

large views of the surrounding scenery. If with sunrise the shutters be unclosed for a moment, and then fastened, he catches a glimpse of the landscape, but no object is clearly seen or remembered—all wavers in a confusion of light and shade. But if the windows be kept open, the visitor receives and retains a strong impression of the woods, fields, and villages, that are spread before his eyes. The application of the comparison is obvious. Every noble book is a stronghold of the mind, built upon some high place of contemplation, and overlooking wide tracts of intellectual country. The unacquainted reader may be the traveller coming in the dark ; sunrise will represent the dawn of his comprehension ; and a drowsy indifference is explained by the closing of the windows. In whatever degree this languor of observation is broken, gleams will break in upon the mind. But the shutters must be fastened back. The judgment and the memory are required in their fulness to irradiate the subject, before the mental prospect stretching over the page

can appear in its length, and breadth, and beauty.

R. A. Willmott.

BEAUTY.

The best part of beauty is that which a picture cannot express.

Bacon.

PERCEPTION OF THE BEAUTIFUL MUST BE
CULTIVATED.

Now no man receives the true culture of a man in whom the sensibility to the beautiful is not cherished ; and I know of no condition in life from which it should be excluded. Of all luxuries this is cheapest and the most at hand ; and it seems to me to be the most important to those conditions where coarse labour tends to give a grossness to the mind. From the diffusion of the sense of beauty in ancient Greece, and of the taste for music in modern Germany, we learn that the people at large may partake of refined gratifications which

have hitherto been thought to be necessarily restricted to a few.

Channing.

IMAGINATION WITHOUT TASTE.

Es ist Nichts fürchterlicher als Einbildungskraft ohne Geschmack.

Goethe.

IMAGINATION WITHOUT LEARNING.

Celui qui a de l'imagination sans érudition a des ailes et n'a pas de pieds.

Joubert.

OBSTINACY OF OPINION.

He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.

Whichcote.

MODERATION.

This is the centre wherein all both divine and human philosophy meet,—the rule of life,—

the governess of manners,—the silken string that runs through the pearl chain of all virtues,—the very ecliptic line under which reason and religion move without any deviation, and therefore worthy of our best thoughts, of our most careful observation.

Bishop Hall.

SEEMING TO BE AND TO KNOW.

While it is necessary that young people be shown that they are members of society, and must act consistently with that membership, let us avoid the common fault of leading them to be and to act in order to *seem* good, clever, &c. How wonderfully early we too often teach our little ones deceit and hypocrisy by appealing to their vanity through the question, “What will such a one think if you do this or that?” while the proper method would be to lead the child to consider whether this or that is right or wrong in itself.

H. A.

CANT.

Is not Cant the *materia prima* of the Devil ; from which all falsehoods, imbecilities, abominations, body themselves ; from which no true thing *can* come ? For Cant is itself properly a double-distilled Lie ; the second-power of a Lie.

Carlyle.

SENTIMENT.

Sentiment is intellectualized emotion ; emotion precipitated, as it were, in pretty crystals by the fancy.

James Russell Lowell.

DOGMATISM.

C'est la profonde ignorance qui inspire le ton dogmatique. Celui qui ne sait rien croit enseigner aux autres ce qu'il vient d'apprendre lui-même : celui qui sait beaucoup pense à peine que ce qu'il dit puisse être ignoré, et parle plus indifféremment.

La Bruyère.

AUDI ALTERAM PARTEM.

He who knows only his own side of the case knows little of that. His reasons may be good, and no one may have been able to refute them. But if he is equally unable to refute the reasons on the opposite side ; if he does not so much as know what they are, he has no ground for preferring either opinion. The rational position for him would be suspension of judgment ; and unless he contents himself with that, he is either led by authority, or adopts, like the generality of the world, the side to which he feels most inclination.

J. S. Mill.

ORIGINALITY.

Originality is the one thing which unoriginal minds cannot feel the use of. They cannot see what it is to do for them : how should they ? If they could see what it could do for them, it would not be originality. The first service which originality has to render them, is that of opening their eyes : which being once fully

done, they would have a chance of being themselves original. Meanwhile, recollecting that nothing was ever yet done which some one was not the first to do, and that all good things which exist are the fruits of originality, let them be modest enough to believe that there is something still left for it to accomplish, and assure themselves that they are more in need of originality the less they are conscious of the want.

J. S. Mill.

ORIGINAL PEOPLE.

A mesure qu'on a plus d'esprit, on trouve qu'il y a plus d'hommes originaux. Les gens du commun ne trouvent pas de différence entre les hommes.

Pascal.

PREJUDICES.

Every one is forward to complain of the prejudices that mislead other men and parties, as if he were free, and had none of his own. This being objected on all sides, it is agreed that it is a fault and a hindrance to knowledge.

What now is the cure? No other but this, that every man should let alone others' prejudices and examine his own.

Locke.

EDUCATION.

Education, then, briefly, is the leading human souls to what is best, and making what is best out of them : and these two objects are always attainable together, and by the same means; the training which makes men happiest in themselves also makes them most serviceable to others. True education, then, has respect first to the ends that are proposable to the man, or attainable by him; and, secondly, to the material of which the man is made. So far as it is able it chooses the end according to the material; but it cannot always choose the end, for the position of many persons in life is fixed by necessity; still less can it choose the material; and, therefore, all it can do is to fit the one to the other as wisely as may be.

Ruskin.

EDUCATION, STATE INTERFERENCE IN.

Dans une société bien ordonnée tout invite les hommes à cultiver leurs moyens naturels : sans qu'on s'en mêle, l'éducation sera bonne.

Mirabeau.

Non opus est necessario magnatibus ad emendationem educationis ; sed sufficerent privati conatus.

Leibnitz.

THE MAIN DUTY OF EDUCATORS.

The main duty of those who care for the young is to secure their wholesome, their entire growth ; for health is just the development of the whole nature in its due sequences and proportions : first the blade—then the ear—then, and not till then, the full corn in the ear ; and thus, as Dr. Temple wisely says, “not to forget wisdom in teaching knowledge.” If the blade be forced, and usurp the capital it inherits ; if it be robbed by you its guardian of its birthright,

or squandered like a spendthrift, then there is not any ear, much less any corn ; if the blade be blasted or dwarfed in our haste and greed for the full shock and its price, we spoil all three. It is not easy to keep this always before one's mind, that the young "idea" is in a young body, and that healthy growth and harmless passing of the time are more to be cared for than what is vainly called accomplishment.

Dr. John Brown.

BEST METHOD OF TEACHING.

For my part, I am convinced that the method of teaching which approaches most nearly to the method of investigation is incomparably the best ; since, not content with serving up a few barren and lifeless truths, it leads to the stock on which they grew.

Burke.

THE SOUL WITHOUT EDUCATION.

I consider a human soul without education like marble in the quarry, which shows none

of its inherent beauties till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps are never able to make their appearance.

Addison.

EDUCATION OF DAUGHTERS.

Laß deine Tochter zwar recht einwurzeln und eingreifen in das wirthschaftliche Treiben; nur halte durch Religion und durch Dichtkunst das Herz für den Himmel offen; drücke die Erde fest an die nährenden Wurzel der Pflanze, aber in ihren Kelch laß keine fallen.

Jean Paul Richter.

EARLY EDUCATION.

It appears to me to be a great fault in the education of our children that we take so little trouble to develop their senses by *direct* means.

In teaching little children of five or six years old to read, we mis-spend time which would be most profitably employed in playfully yet earnestly training their eyes to see, and their ears to hear, and their fingers to touch.

H. A.

INFANT MODESTY.

I think that few people are aware how early it is right to respect the modesty of an infant.

Harriet Martineau.

CHILDREN'S PRAYERS.

Children's prayers cannot be too simple : but it is not wise to inquire carefully whether the little ones understand every word they lisp ; one thing they will not fail to understand—or, better, *feel*,—that there is One to Whom every knee must bow, and every true heart turn.

H. A.

CHILDREN'S FAULTS.

Eckermann, in his "Conversations with Goethe," says Goethe likened the little way-

wardnesses of children to the stalk-leaves of a plant, which will fall away of themselves, and require no harsh treatment from the gardener.

H. A.

NATURAL GRACE OF CHILDREN.

Ce qui fait que la plupart des petits enfants plaisent, c'est qu'ils sont encore renfermés dans cet air et dans ces manières que la nature leur a donnés, et qu'ils n'en connaissent point d'autres. Il les changent et les corrompent quand ils sortent de l'enfance ; ils croient qu'il faut imiter ce qu'ils voient, et il ne le peuvent parfaitement imiter, il y a toujours quelque chose de faux et d'incertain dans cette imitation. Ils n'ont rien de fixe dans leurs manières, ni dans leurs sentiments ; au lieu d'être en effet ce qu'ils veulent paraître, ils cherchent à paraître ce qu'ils ne sont pas.

La Rochefoucauld.

HOME JOYS.

To be happy at home is the ultimate result of all ambition ; the end to which every enterprise

and labour tends, and of which every desire prompts the prosecution. It is indeed at home that every man must be known by those who would make a just estimate either of his virtue or felicity ; for smiles and embroidery are alike occasional, and the mind is frequently dressed for show in painted honour and fictitious benevolence.

Dr. Johnson

HOME JOYS.

Die häuslichen Freuden des Menschen sind die schönsten der Erde.

Und die Freude der Eltern über ihre Kinder ist die heiligste Freude der Menschheit :

Sie macht das Herz der Eltern fromm und gut, sie hebt die Menschen empor zu ihrem Vater im Himmel.

Pestalozzi.

FEMALE EDUCATION.

Female education is often a gaudy and tawdry setting, which cumpers and almost hides the jewel it ought to bring out.

A.

MOTHERS' SONS.

Règle générale, à laquelle du moins je n'ai guère vu d'exceptions, les hommes supérieurs sont tous les fils de leur mère.

Michelet.

MARK OF "GENIUS."

To carry on the feelings of childhood into the powers of manhood, to combine the child's sense of wonder and novelty with the appearances which every day for perhaps forty years has rendered familiar,—this is the character and privilege of genius, and one of the marks which distinguish genius from talent.

Samuel Taylor Coleridge.

SANITY OF TRUE GENIUS.

So far from the position holding true, that great wit (or genius, in our modern way of speaking) has a necessary alliance with insanity, the greatest wits, on the contrary, will ever be found to be the sanest writers. . . . The greatness of wit manifests itself in the admirable

balance of all the faculties. Madness is the disproportionate straining or excess of any one of them.

Elia.

HONOUR.

Purity is the feminine, Truth the masculine of Honour.

U.

WONDER.

In wonder all philosophy began ; in wonder it ends ; and admiration fills up the interspace. But the first wonder is the offspring of ignorance ; the last is the parent of adoration. The first is the birth-throe of our knowledge ; the last is its euthanasy and apotheosis.

Coleridge.

SIMPLICITY.

La simplicité est la droiture d'une âme qui s'interdit tout retour sur elle et sur ses actions : cette vertu est différente de la sincérité et la surpasse. On voit beaucoup de gens qui sont sincères sans être simples. Ils ne veulent passer

que pour ce qu'ils sont, mais ils craignent sans cesse de passer pour ce qu'ils ne sont pas. L'homme simple n'affecte ni la vertu ni la vérité même ; il n'est jamais occupé de lui ; il semble avoir perdu ce *moi* dont on est si jaloux.

Fénelon.

SIMPLICITY.

The greatest thoughts are the simplest ; and so are the greatest men.

U.

INTUITIVE POWERS OF WOMAN.

The intuitive powers of Woman are certainly greater than those of Man. Her perceptions are more acute, her apprehensions quicker ; and she has a remarkable power of interpreting the feelings of others, which gives to her, not only a much more ready sympathy with these, but that power of guiding her actions so as to be in accordance with them which we call *tact*. This tact bears a close correspondence with the adaptiveness to particular ends which we see in instinctive actions. In regard to the inferior

development of her intellectual powers, therefore, and in the predominance of the instinctive, Woman must be considered as ranking below man; but in the superior purity and elevation of her feelings she is highly raised above him. Her whole character, Psychical as well as Corporeal, is beautifully adapted to supply what is deficient in man, and to elevate and refine those powers which might otherwise be directed to low and selfish objects.

Dr. Carpenter.

THE LILY AND THE ROSE.

Pour me montrer le caractère d'une fleur les botanistes me la font voir sèche, décolorée et étendue dans un herbier. Est-ce dans cet état que je reconnâitrai un lis? N'est-ce pas sur le bord d'un ruisseau, élevant au milieu des herbes sa tige auguste, et réfléchissant dans les eaux ses beaux calices plus blancs que l'ivoire, que j'admirerai le roi des vallées? Sa blancheur incomparable n'est-elle pas encore plus éclatante quand elle est mouchetée, comme des gouttes

de corail, par de petits scarabées écarlates, hémisphériques, piquetés de noir qui y cherchent presque toujours un asile? Qui est-ce qui peut reconnaître dans une rose sèche la reine des fleurs? Pour qu'elle soit à la fois un objet d'amour et de philosophie, il faut la voir iorsque, sortant des fentes d'un rocher humide, elle brille sur sa propre verdure, que le zéphyr la balance sur sa tige hérissée d'épines, que l'aurore la couvre de pleurs, et qu'elle appelle par son éclat et par ses parfums la main des passants. Quelquefois une cantharide, nichée dans sa corolle en relève le carmin par son vert d'éméraude; c'est alors que cette fleur semble nous dire que, symbole du plaisir par ses charmes et par sa rapidité, elle porte comme lui le danger autour d'elle et le repentir dans son sein.

Bernardin de S. Pierre.

PRE-EMINENCE OF THE "SOUL" OVER THE
"INTELLECT."

And now observe, the first important consequence of our fully understanding this

pre-eminence of the soul will be the due understanding of that subordination of knowledge respecting which so much has been said. For it must be felt at once, that the increase of knowledge, merely as such, does not make the soul larger or smaller; that, in the sight of God, all the knowledge man can gain is as nothing: but that the soul, for which the great scheme of redemption was laid, be it ignorant or be it wise, is all in all; and in the activity, strength, health, and well-being of this soul, lies the main difference, in His sight, between one man and another. And that which is all in all in God's estimate is also, be assured, all in all in man's labour; and to have the heart open, and the eyes clear, and the emotions and thoughts warm and quick, and not the knowing of this or the other fact, is the state needed for all mighty doing in this world. And therefore, finally, for this, the weightiest of all reasons, let us take no pride in our knowledge. We may, in a certain sense, be proud of being immortal; we may be proud of being God's

children ; we may be proud of loving, thinking, seeing, and all that we are by no human teaching ; but not of what we have been taught by rote ; not of the ballast and freight of the ship of the spirit ; but only of the pilotage, without which all the freight will only sink it faster, and strew the sea more richly with its ruin.

Ruskin.

IMPERFECTION.

Imperfection is in some sort essential to all that we know of life. It is the sign of life in a mortal body, that is to say, of a state of progress and change. Nothing that lives is, or can be, rigidly perfect ; part of it is decaying, part nascent. The foxglove blossom,—a third part bud, a third part past, a third part in full bloom,—is a type of this world. In all things that live there are certain irregularities and deficiencies, which are not only signs of life, but sources of beauty. No human face is exactly the same in its lines on each side, no leaf perfect in its lobes, no branch in its sym-

metry. All admit irregularity as they imply change ; and to banish imperfection is to destroy expression, to check exertion, to paralyse vitality. All things are literally better, lovelier, and more beloved, for the imperfections which have been divinely appointed, that the law of human life may be Effort, and the law of human judgment, Mercy.

Ruskin.

IMPERFECTIONS.

Les plus grands ouvrages de l'esprit humain sont tres-assurément les moins parfaits.

Vauvenargues.

INTELLECT AND FEELING.

The work of intellect is posterior to the work of feeling. The latter lies at the foundation of the man ; it is his proper self—the peculiar thing that characterises him as an individual. No two men are alike in feeling ; but conceptions of the understanding, when distinct, are precisely similar in all—the ascertained rela-

tions of truths are the common property of the race.

Arthur H. Hallam.

THE BOW AND ITS OWNER.

Ein Mann hatte einen trefflichen Bogen von Ebenholz, mit dem er sehr weit und sehr sicher schoß, und den er ungemein werth hielt. Einst aber, als er ihn aufmerksam betrachtete, sprach er: Ein wenig zu plump bist du doch! alle deine Bieder ist die Glätte. Schade!—Doch dem ist abzuhelpen, fiel ihm ein. Ich will hingehen und den besten Künstler Bilder in den Bogen schnitzen lassen. Er ging hin; und der Künstler schnitzte eine ganze Jagd auf den Bogen; und was hätte sich besser auf einen Bogen geschickt, als eine Jagd?

Der Mann war voller Freuden. „Du verdienst diese Zierrathen, mein lieber Bogen!“—Indem will er ihn versuchen; er spannt, und der Bogen—zerbricht!

Lessing.

LIGHT AND SHADE.

Wo viel Licht ist, ist stärker Schatten.

Goethe.

INFANCY OF PEOPLES AND INDIVIDUALS.

Dans l'enfance de tous les peuples, comme dans celle des particuliers, le sentiment a toujours précédé la réflexion, et en a été le premier maître.

Vauvenargues.

CIVILISATION.

La civilisation est une espèce d'Océan qui fait la richesse d'un peuple, et au sein duquel tous les éléments de la vie du peuple, toutes les forces de son existence, viennent se réunir. Cela est si vrai que des faits qui par leur nature sont détestés, funestes, qui pèsent douloureusement sur les peuples, le despotisme, par exemple, et l'anarchie, s'ils ont contribué en quelque chose à la civilisation, s'ils lui ont fait faire un grand pas, eh bien ! jusqu'à un certain point, on les excuse, on leur pardonne leurs torts, leur mauvaise nature ; en sorte que partout où on reconnaît la civilisation et les faits qui l'ont enrichie, on est tenté d'oublier le prix qu'il en a coûté.

Guizot.

PHILOSOPHICAL STUDIES.

Philosophical studies are beset by one peril,—a person easily brings himself to think that he thinks ; and a smattering of science encourages conceit. He is above his companions. A hieroglyphic is a spell. The gnostic dogma is cuneiform writing to the million. Moreover, the vain man is generally a doubter. It is Newton who sees himself in a child on the sea-shore, and his discoveries in the coloured shells. A little knowledge leads the mind from God. Unripe thinkers use their learning to authenticate their doubts ; while unbelief has its own dogma, more peremptory than the inquisitor's. Patient meditation brings the scholar back to humbleness. He learns that the grandest truths appear slowly.

R. A. Willmott.

THE NON-PHILOSOPHIZING.

It is impossible, from the nature and circumstances of human-kind, that the multitude should be philosophers, or that they should know any

things in their causes. We see every day that the rules or conclusions alone are sufficient for the shop-keeper to state his account, the sailor to navigate his ship, or the carpenter to measure his timber; none of which understand the theory, that is to say the grounds and reasons either of arithmetic or geometry. Even so in moral, political and religious matters, it is manifest that the rules and opinions early imbibed at the first dawn of understanding, and without the least glimpse of science, may yet produce excellent effects, and be very useful to the world; and that, in fact, they are so, will be very visible to every one who shall observe what passeth round about him.

Bishop Butler.

PHILOSOPHICAL DILETTANTISM.

Dilettantism, hypothesis, speculation, a kind of amateur search for Truth, toying and coquetting with Truth: this is the sorest sin—the root of all other imaginable sins. It consists in the heart and soul of the man never having

been open to Truth ;—" living in a vain show." Such a man not only utters and produces falsehoods, but *is* himself a falsehood. The rational moral principle, spark of the Divinity, is sunk deep in him, in quiet paralysis of life-death.

Carlyle.

REASON.

Many by their situations in life have not the opportunities of cultivating their rational powers. Many from the habit they have acquired of submitting their opinions to the authority of others, or from some other principle which operates more powerfully than the love of truth, suffer their judgment to be carried along to the end of their days, either by the authority of a leader, or of a party, or of the multitude, or by their own passions. Such persons, however learned, however acute, may be said to be all their days children in understanding. They reason, they dispute, and perhaps write ; but it is not that they may find the truth, but that

they may defend opinions which have descended to them by inheritance, or into which they have fallen by accident or been led by affection.

Home (Lord Kames).

TWO KINDS OF INTELLECT.

Il y a donc deux sortes d'esprit ; l'une de pénétrer vivement et profondément les conséquences des principes et c'est là l'esprit de justice ; l'autre de comprendre un grand nombre de principes sans les confondre, et c'est là l'esprit de géométrie. L'un est force et droiture d'esprit, l'autre est amplitude d'esprit. Or l'un peut être sans l'autre, l'esprit pouvant être fort et étroit, et pouvant être aussi ample et faible.

Pascal.

RAISON AND WIT.

Raison est abeille, et l'on n'exige d'elle que son produit : son utilité lui tient lieu de beauté. Mais l'esprit n'est qu'un papillon, et un esprit sans agrément est comme un papillon sans couleurs : il ne cause aucun plaisir.

Joubert.

COMMON SENSE, THE TRUE BASIS OF
PHILOSOPHY.

Philosophy has no root but the principles of common sense ; it grows out of them, it draws its nourishment from them ; severed from this root its honours wither, its sap is dried up, it dies and rots.

Thomas Reid.

SERVICE DONE BY SCEPTICAL WRITERS.

I conceive the sceptical writers to be a set of men whose business it is to pick holes in the fabric of knowledge wherever it is weak and faulty ; and when these places are properly repaired, the whole building becomes more firm and solid than it was formerly.

Thomas Reid.

LIVELY WIT OF LESS VALUE THAN JUST
PERCEPTION.

Ce n'est point un grand avantage d'avoir l'esprit vif, si on ne l'a juste. La perfection d'une pendule n'est pas d'aller vite, mais d'être réglée.

Vauvenargues.

MERRYMAKINGS.

Mirth and laughter, and the song, and the dance, and the feast, and the wine-cup, with all the jovial glee that circulates around the festive board, are only proper to the soul at those seasons when she is filled with extraordinary gladness, and should wait until those seasons arrive in order to be partaken of wholesomely and well : but by artificial means to make an artificial excitement of the spirits is violently to change the law and order of our nature, and to force it to that to which it is not willingly inclined. Without such high calls and occasions, to make mirth and laughter is to belie nature, and misuse the ordinance of God. It is a false glare which does but show the darkness and deepen the gloom. It is to wear out and dissipate the oil of gladness, so that, when gladness cometh, we have no light of joy within our souls, and look upon it with baneful eyes. It is not a figure but a truth, that they who make those artificial merriments night after night

have no taste for natural mirth, and are gloomy and morose until the revels of the table or the lights of the saloon bring them to life again. Nature is worsted by art—artificial fire is stolen, but not from heaven, to quicken the pulse of life, and the pulse of life runs on with fevered speed, and the strength of man is prostrated in a few brief years, and old age comes over the heart when life should yet be in its prime. And not only is heaven made shipwreck of, but the world is made shipwreck of—not only the spiritual man quenched, but the animal man quenched by such unseasonable and intemperate merrymakings.

Edward Irving.

WIT AND JUDGMENT.

And hence, perhaps, may be given some reason for that common observation that men who have a great deal of wit and prompt memories have not always the clearest judgment or deepest reason. For wit lying most in the assemblage of ideas, and putting those together

with quickness and variety wherein can be found any resemblance or congruity, thereby to make up pleasant pictures and agreeable visions in the fancy ; judgment, on the contrary, lies quite on the other side, in separating carefully from one another ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity to take one thing for another. This is a way of proceeding quite contrary to metaphor and allusion, wherein, for the most part, lies that entertainment and pleasantry of wit which strikes so lively on the fancy, and is therefore so acceptable to all people.

Locke.

WIT-HUNTING.

Quand on court après l'esprit, on attrappe la sottise.

Montesquieu.

GENUINE AND INNOCENT WIT.

Where wit is combined with sense and information, when it is refined by benevolence,

and restrained by strong principle ; when it is in the hands of a man who can use and despise it, who can be witty and something much better than witty, who loves honour, justice, decency, good-nature, morality, and religion ten thousand times better than wit—wit is then a beautiful and delightful part of our nature. There is no more interesting spectacle than to see the effects of wit upon the different characters of men ;—than to observe it expanding caution,—relaxing dignity,—unfreezing coldness, teaching age, and care, and pain, to smile,—extorting reluctant beams of pleasure from melancholy, and charming even the pangs of grief. It is pleasant to observe how it penetrates through the coldness and awkwardness of society, gradually bringing men much nearer together, and like the combined force of wine and oil, giving each man a glad heart and shining countenance. Genuine and innocent wit like this is surely the *flavour of the mind*. Man could not direct his way by plain reason, and support his life by tasteless food ; but God

has given us wit, and flavour, and brightness, and laughter and perfumes, to enliven the days of man's pilgrimage, and to charm his pained steps over the burning marl.

Sydney Smith.

LAUGHTER.

How much lies in laughter: the cipher-key, wherewith we decipher the whole man! Some men wear an everlasting barren simper; in the smile of others lies a cold glitter as of ice: the fewest are able to laugh what can be called laughing, but only sniff and titter from the throat outwards; or at best, produce some whiffling husky cachinnation, as if they were laughing through wool: of none such comes good. The man who cannot laugh is not only fit for treasons, stratagems, and spoils; but his whole life is already a treason and a stratagem.

Carlyle.

TEMPERANCE.

Temperance is reason's girdle and passion's bridle.

Jeremy Taylor.

PLEASURE AND PAIN.

All pleasure must be bought at the price of pain. The difference between false pleasure and true is just this : for the true, the price is paid before you enjoy it ; for the false, after you enjoy it.

John Foster.

SLOTH.

Excess is not the only thing which breaks men in their health, and in the comfortable enjoyment of themselves ; but many are brought into a very ill and languishing habit of body by mere sloth ; and sloth is in itself both a great sin, and the cause of many more.

Bishop South.

SOBRIETY.

Modesty and humility are the sobriety of the mind : temperance and chastity are the sobriety of the body.

Whichcote.

CONTENTMENT.

Let us not repine, or as much as think the gifts of God unequally dealt, if we see another

abound with riches ; when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness ; few consider him to be like the silk-worm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do ; loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for healthened competence, and, above all, a quiet conscience.

Izaak Walton.

CONTENTMENT.

There is much variety even in creatures of the same kind. See, there are two snails : one hath a house ; the other wants it. Yet, both are snails : and it is a question whether case is the better ; that which hath a house hath more shelter, but that which wants it hath more

freedom. The privilege of that cover is but a burden ; you see if it has but a stone to climb over, with what stress it draws up that beneficial load ; and if the passage proves strait finds no entrance : whereas the empty snail finds no difference of way. Surely it is always an ease and sometimes a happiness, to have nothing : no man is so worthy of envy as he that is cheerful in want.

Bishop Hall.

SERVICES TO OTHERS.

One man, when he has done a service to another, is ready to set it down to his account as a favour conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit. As a horse when he has run, a dog when he has tracked the game, a bee

when it has made the honey, so such a man when he has done a good act does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season.—Must a man then be one of these, who in a manner act thus without observing it?—Yes.

*M. Antoninus.**

SELFISHNESS.

This is the chief spring of injustice, for from hence it is that oftentimes men regard not what courses they take, what means they use—how unjust, how base soever they be—towards the compassing their designs: hence they trample upon right, they violate all laws and rules of conscience, they falsify their trusts, they betray their friends, they supplant their neighbour, they flatter and colleague, they wind about and shuffle any way, they detract from the virtue and worth of any man, they forge and vent

* The passages from M. Antoninus are taken from Mr. George Long's translation of the Emperor's *Thoughts*.

odious slanders, they commit any sort of wrong and outrage ; they, without regard or remorse, do anything which seemeth to further their design.

Barrow.

FRUGALITY AND LIBERALITY.

Frugality is good if liberality be joined with it. The first is leaving off superfluous expenses ; the last is bestowing them to the benefit of others that need. The first without the last begets covetousness ; the last without the first begets prodigality.

Penn.

DISCRETION.

There are more shining qualities in the mind of man, but there is none so useful as discretion ; it is this, indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence ; virtue itself looks like

weakness ; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

Addison.

EXPERIENCE.

Coleridge compared experience to the *stern* lights of a vessel, which illuminate only the track over which it has passed.

EXAMPLE.

Nicht das Geschrei, sagt ein chinesischer Autor, sondern der Aufschlag, einer wilden Ente treibt die Herde zur Folge und zum Nachfliegen.

Jean Paul Richter.

EXAMPLE.

Es ist eine bekannte psychologische Thatsache, daß sich das Gewissen der Kinder nach ihrer Umgebung bildet, und daß die Begriffe von Gut und Schlecht ein Niederschlag der moralischen Atmosphäre sind in welcher sie athmen.

Kellner.

EXAMPLES.

Proposons nous de grands exemples à imiter
plutôt que de vains systèmes à suivre.

J. J. Rousseau.

OTHERS' FAULTS.

Too many take the ready course to deceive themselves ; for they look with both eyes on the failings and defects of others, and scarcely give their good qualities half an eye : on the contrary, in themselves they study to the full their own advantages, while their weaknesses and defects (as one says) they skip over, as children do the hard words in their lesson that are troublesome to read ; and making this uneven parallel, what wonder if the result be a gross mistake of themselves.

Archbishop Leighton.

OTHERS' FAULTS.

Est proprium stultitiae aliorum vitia cernere,
oblivisci suorum.

Cicero

FAULT-FINDING.

Thales was asked what was the hardest and what the easiest thing to do : he said the hardest thing was to learn to know one's-self ; the easiest to find fault with the doings of other people.

CUNNING COMPARED WITH WISDOM.

Cunning to wisdom is as an ape to man.

Penn.

THE WICKED.

I have often observed in the course of my experience of human life, that every man, even the worst, has something good about him ; though often nothing else than a happy temperament of constitution, inclining him to this or that virtue. For this reason, no man can say in what degree any other person besides himself can be, with strict justice called wicked. Let any one with the strictest character for regularity of conduct among us, examine impartially how many vices he has never been

guilty of, not from any care or vigilance, but for want of opportunity, or some accidental circumstances intervening; how many of the weaknesses of mankind he has escaped because he was out of the line of such temptation; and—what often, if not always, weighs more than all the rest—how much he is indebted to the world's good opinion because the world does not know all: I say, any man who can thus think will scan the failings, nay, the faults and crimes of mankind with a brother's eye.

Burns.

THE SUMMUM BONUM.

Of two pleasures, if there be one to which all or almost all who have experience of both give a decided preference, irrespective of any feeling of moral obligation to prefer it, that is the more desirable pleasure. Now, it is an unquestionable fact that those who are equally capable of appreciating and enjoying both, do give a most marked preference to the manner of existence which employs their highest facul-

ties. Few human beings would consent to be changed into any of the lower animals for the fullest allowance of a beast's pleasures; no intelligent human being would consent to be a fool; no instructed person would be an ignoramus; no persons of feeling or conscience would be selfish or base, even though they should be persuaded that the fool, or dunce or the rascal is better satisfied with his lot than they with theirs. It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied. And if the fool and the pig are of a different opinion, it is because they only know their own side of the question. The other party to the comparison knows both sides. From this verdict of the only competent judges, I apprehend there is no appeal. On a question, which is the best worth having of two pleasures? or which of two modes of existence is the most grateful to the feelings apart from its moral attributes and its consequences? the judgment of those who are qua-

lified by knowledge of both, or, if they differ, that of the majority among them, must be admitted to be final. *

John Stuart Mill.

WEALTH AND CULTURE.

Wealth, again, that end to which our prodigious works for material advantage are directed,—the commonest of commonplaces tells us how men are always apt to regard wealth as a precious end in itself; and certainly they have never been so apt thus to regard it as they are in England at the present time. Never did people believe anything more firmly, than nine Englishmen out of ten at the present day believe that our greatness and welfare are proved by our being so very rich. Now, the use of culture is that it helps us, by means of its spiritual standard of perfection, to regard wealth

* The gist of this passage occurs in Aristotle's *Ethics* (Book X. Chap. 7):—Τὸ γὰρ οἰκεῖον ἐκάστω τῇ φύσει κράτιστον καὶ ἡδιστόν ἐστιν ἐκάστω· καὶ τῷ ἀνθρώπῳ δὴ ὁ κατὰ τὸν νοῦν βίος, εἴπερ μάλιστα τοῦτο ἄνθρωπος οὗτος ἅσα καὶ εὐδαιμονέστατος.

as but machinery, and not only to say as a matter of words that we regard wealth as but machinery, but really to perceive and feel that it is so. If it were not for this purging effect wrought upon our minds by culture, the whole world, the future as well as the present, would inevitably belong to the Philistines. The people who believe most that our greatness and welfare are proved by our being very rich, and who most give their lives and thoughts to becoming rich, are just the very people whom we call the Philistines. Culture says: "Consider these people, then, their way of life, their habits, their manners, the very tones of their voice; look at them attentively; observe the literature they read, the things which give them pleasure, the words which come forth out of their mouths, the thoughts which make the furniture of their minds; would any amount of wealth be worth having with the condition that one was to become just like these people by having it?" And thus culture begets a dissatisfaction which is of the highest possible value in

stemming the common tide of men's thoughts in a wealthy and industrial community, and which saves the future, as one may hope, from being vulgarised, even if it cannot save the present.

Matthew Arnold.

PHILOSOPHY.

Philosophy or rather its object, the divine order of the universe, is the intellectual guide which the religious sentiment needs; while exploring the real relations of the finite, it obtains a constantly improving and self-correcting measure of the perfect law of Jesus, and a means of carrying into effect the spiritualism of St. Paul. It establishes law by ascertaining its terms; it guides the spirit to see its way to the amelioration of life and increase of happiness. While religion was stationary, science could only walk alone; when both are admitted to be progressive, their interests and aims become identified. Aristotle began to show how religion may be founded on an intellectual basis; but the basis

he laid was too narrow. Bacon by giving to philosophy a definite aim and method, gave it at the same time a safer and self-enlarging basis. Our position is that of intellectual beings surrounded by limitations; and the latter being constant have given to intelligence the practical value of laws, in whose investigation and application consists that seemingly endless career of intellectual and moral progress, which the sentiment of religion inspires and ennobles. The title of saint has hitherto been claimed exclusively for those whose boast is to despise philosophy; yet faith will stumble, and sentiment mislead, unless knowledge be present in amount and quality sufficient to purify the one, and to give beneficial direction to the other.

R. W. Mackay.

PHILOSOPHY.

What then is that which is able to conduct a man? One thing, and only one, Philosophy. But this consists in keeping the divinity within a man free from violence and unharmed,

superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything ; and besides, accepting all that happens and all that is allotted, as coming from thence, wherever it is, from whence he himself came.

Marcus Antoninus.

. PROGRESS.

The first party of painted savages who raised a few huts upon the Thames, did not dream of the London they were creating, or know that in lighting the fire on their hearth they were kindling one of the great foci of Time. . . . All the grand agencies which the progress of mankind evolves are formed in the same unconscious way. They are the aggregate result of countless single wills, each of which, thinking merely of its own end, and perhaps fully gaining it, is at the same time enlisted by Providence in the secret service of the world.

James Martineau.

PROGRESS OF TRUTH.

The discoveries which in one age are confined to the studious and enlightened few, become in the next the established creed of the learned, and in the third form part of the elementary principles of education. The harmony in the mean time which exists among truths of both descriptions, tends perpetually, by blending them into one common mass, to increase the joint influence of the whole; the contributions of individuals to this mass (to borrow the fine allusion of Middleton), "resembling the drops of rain, which, falling separately into the water, mingle at once with the stream, and strengthen the general current."

Dugald Stewart.

FALSE PHILOSOPHY.

Fuyez ceux qui, sous prétexte d'expliquer la nature, sèment dans le coeur des hommes de désolantes doctrines, et dont le scepticisme apparent est cent fois plus affirmatif et plus dogmatique que le ton décidé de leurs adver-

saires. Sous le hautain prétexte qu'eux seuls sont éclairés, vrais, de bonne foi, ils nous soumettent impérieusement à leurs décisions tranchantes, et prétendent vous donner pour les vrais principes des choses les inintelligibles systèmes qu'ils ont bâtis dans leur imagination. Du reste, renversant, détruisant, foulant aux pieds tout ce que les hommes respectent, ils ôtent aux affligés la dernière consolation de leur misère, aux puissants et aux riches le seul frein de leurs passions ; ils arrachent du fond des coeurs le remords du crime, l'espoir de la vertu, et se vantent encore d'être les bienfaiteurs du genre humain. Jamais disent-ils, la vérité n'est nuisible aux hommes. Je le crois comme eux ; et c'est, à mon avis, une grande preuve que ce qu'ils enseignent n'est pas la vérité.

J. J. Rousseau.

A SIMILE.

All that we know of nature or of existences may be compared to a tree which hath root, trunk, and branches. In this tree of knowledge

perception is the root, common understanding is the trunk, and the sciences are the branches.

Thomas Reid.

RELATIVITY OF HUMAN KNOWLEDGE.

Omne quod cognoscitur, non secundum suum, sed secundum cognoscentium potius comprehenditur facultatem.

Boethius.

THE ABSOLUTE.

As the greyhound cannot outstrip his shadow, nor (by a more appropriate simile) the eagle outsoar the atmosphere in which he floats, and by which alone he may be supported, so the mind cannot transcend that sphere of limitation within and through which exclusively the possibility of thought is realized.

Sir William Hamilton.

HUMAN KNOWLEDGE.

Deux pôles de toute science humaine : la personne moi, d'où tout part ; la personne Dieu, où tout aboutit.

De Biran.

OTHERS' THOUGHTS.

In learning what others have thought, it is well to keep in practice the power of thinking for one's-self: when an author has added to your knowledge, pause and consider if you can add nothing to his.

Edward Bulwer.

PART III.

SEARCH not who spoke this or that : but mark
what is spoken.

Thomas à Kempis.

TRUTH.

The highest aim of man is the discovery of Truth ; the search after Truth is his noblest occupation. It is more ; it is his duty. Every step onwards we take in science and learning tells us how nearly all sciences are connected. There is a deep philosophy in that connexion yet undeveloped ; a philosophy of the utmost moment to man : let us seek it out. The world in which we live is a beautiful world, and the spirit of Omnipotence has given us many pleasures and blessings ; shall we not enjoy them ? Let us refresh ourselves with them thankfully, whilst we go forth in our search after Truth.

Edward Forbes.

LOVE OF TRUTH.

The Love of Truth, as such, is good, but when it is misdirected by thoughtlessness or over-excited by vanity, and either seizes on facts of small value, or gathers them chiefly that it may boast of its grasp and apprehension, its work may become dull or offensive. Yet let us not therefore blame the inherent love of facts, but the incautiousness of their selection, and impertinence of their statement.

Ruskin.

LOVE OF TRUTH.

He who begins by loving Christianity better than Truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.

Samuel Taylor Coleridge.

BEING ON THE SIDE OF TRUTH.

It is one thing to have truth on our side, and another thing to wish to be on the side of truth.

Whately.

YES. NO. YES.

Man's first word is, *Yes*; his second, *No*; his third and last, *Yes*. Most stop short at the first: very few get to the last.

U.

WORKING BEYOND THE SURFACE.

A man who works beyond the surface of things, though he may be wrong himself, yet he clears the way for others, and may chance to make even his errors subservient to the cause of truth.

Burke.

THINKERS' ERRORS.

Truth gains more even by the errors of one who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think.

J. S. Mill.

PHILOSOPHERS' DIFFICULTIES.

Upon the whole, I am inclined to think that the far greater part, if not all, of those difficulties

which have hitherto amused philosophers, and blocked up the way to knowledge, are entirely owing to ourselves. That we have first raised a dust, and then complain we cannot see.

Bishop Berkeley.

THE PHILOSOPHER.

The philosopher should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biased by appearances, have no favourite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons, but of things. Truth should be his primary object. If to these qualities he adds industry, he may indeed hope to walk within the veil of the temple of nature.

Faraday.

FREEDOM OF THOUGHT.

Freedom of thought being intimately connected with the happiness and dignity of man in every stage of his being, is of so much more importance than the preservation of any

constitution, that to infringe the former under pretence of supporting the latter, is to sacrifice the means to the end.

Robert Hall.

IN WHAT FREEDOM OF THE UNDERSTANDING
CONSISTS.

In these two things, viz. an equal indifferency for all truth,—I mean the receiving it in the love of it as truth, but not loving it for any other reason before we know it to be true,—and in the examination of our principles, and not receiving any for such, nor building on them, until we are fully convinced, as rational creatures, of their solidity, truth, and certainty, consists that freedom of the understanding which is necessary to a rational creature, and without which it is not truly an understanding.

Locke.

OF RIGHTLY DIRECTING OUR THOUGHTS.

I believe it will be allowed by every man, that our happiness or misery in life, that our improvement in any art or science which we

profess, and that our improvement in real virtue and goodness depend in a very great degree on the train of thinking that occupies the mind both in our vacant and in our more serious hours. As far, therefore, as the direction of our thoughts is in our power (and that it is so in a great measure cannot be doubted), it is of the last importance to give them that direction which is most subservient to those valuable purposes. What enjoyment can he have worthy of a man whose imagination is occupied only about things low and base, and grovels in a narrow field of mean, unanimating and uninteresting objects, insensible to those finer and more delicate sentiments, and blind to those more enlarged and nobler views which elevate the soul and make it conscious of its dignity? How different from him whose imagination, like an eagle in her flight, takes a wide prospect. and observes whatever it presents that is new and beautiful, grand or important; whose rapid wing varies the scene every moment, carrying him sometimes through the fairy regions of wit

and fancy, sometimes through the more regular and sober walks of science and philosophy. The various objects which he surveys, according to their different degrees of beauty and dignity, raise in him the lively and agreeable emotions of taste. Illustrious human characters, as they pass in review, clothed with their moral qualities, touch his heart still more deeply. They not only awaken the sense of beauty, but excite the sentiment of approbation, and kindle the glow of virtue. While he views what is truly great and glorious in human conduct, his soul catches the divine flame and burns with desire to emulate what it admires.

Thomas Reid.

THE IMAGINATION AN INSTRUMENT OF
RESEARCH.

The influence of the imagination as an instrument of research has, we think, been much overlooked by those who have ventured to give laws to philosophy. This faculty is of the greatest value in physical inquiries. If we use it as a guide, and confide in its indications, it

will infallibly deceive us; but if we employ it as an auxiliary, it will afford us the most invaluable aid. Its operation is like that of the light troops which are sent out to ascertain the strength and position of the enemy. When the struggle commences, their services terminate; and it is by the solid phalanx of the judgment that the battle must be fought and won.

Sir David Brewster.

THE HUMAN IMAGINATION.

The human imagination is an ample theatre upon which everything in human life, good or bad, great or mean, laudable or base, is acted. In children, and in some frivolous minds, it is a mere toy-shop. And in some, who exercise their memory without their judgment, its furniture is made up of old scraps of knowledge that are thread-bare and worn-out. In some this theatre is often occupied by ghastly superstition, with all her train of Gorgons, and Hydras, and Chimeras dire. Sometimes it is

haunted with all the infernal demons, and made the forge of plots, and rapine, and murder. Here everything that is black and detestable is first contrived, and a thousand wicked designs conceived that are never executed. Here, too, the Furies act their part, taking a severe though secret vengeance upon the self-condemned criminal. How happy is that mind in which the light of real knowledge dispels the phantoms of superstition ; in which the belief and reverence of an all-governing Mind casts out all fear but the fear of acting wrong ; in which serenity and cheerfulness, innocence, humanity and candour guard the imagination against the entrance of every unhallowed intruder, and invite more amiable and worthier guests to dwell ! There shall the Muses, the Graces, and the Virtues fix their abode : for everything that is great and worthy in human conduct must have been conceived in the imagination before it was brought into act. And many great and good designs have been formed there, which for want of power and opportunity have proved

abortive. The man whose imagination is occupied by these guests must be wise ; he must be good ; and he must be happy.

Thomas Reid.

MYSTICISM.

In the present day, when religion and philosophy are assuming such novel aspects ; when the mysterious in revelation is subjected to the scrutiny of philosophy, and philosophy herself straying into the labyrinths of mysticism, and claiming kindred with the supernatural ; when the apostolic simplicity of Christian worship is marred by the glitter and mummary of exploded superstitions ; it is necessary to warn you against speculations morally and intellectually degrading. In the blue heavens above, in the smiling earth beneath, and in the social world around, you will find full scope for the exercise of your noblest faculties, and a field ample enough for the widest range of invention and discovery. Science has never derived any truth, nor art any invention, nor

religion any bulwark, nor humanity any boon from those presumptuous mystics who grovel amid nature's subverted laws, burrowing in the caverns of the invisible world, and attempting to storm the awful and impregnable sanctuary of the future. If these views be sound, the instruction of literary and theological students, and, indeed, of the whole population, in the grand truths of the material world, becomes the duty of a Christian Church and a Christian state.

Sir David Brewster.

MATERIALISM.

Materialism, the philosophy of all expiring epochs and peoples in decay, is, historically speaking, an old phenomenon, inseparable from the death of a religious dogma. It is the reaction of those superficial intellects, which, incapable of taking a comprehensive view of the life of humanity, and tracing and deducing its essential characteristics from tradition, deny the religious ideal itself, instead of simply affirming the death of one of its incarnations.

Mazzini.

ERRORS MINGLED WITH TRUTH.

Errors to be dangerous must have a great deal of truth mingled with them ; it is only from this alliance that they can ever obtain an extensive circulation ; from pure extravagance, and genuine, unmingled falsehood, the world never has, and never can sustain any mischief.

Sydney Smith.

OF JUDGING CONCERNING DIVINE ORDINANCES.

Le vray champ et subiect de l'imposture sont les choses incogneues : d'autant que, en premier lieu, l'estrangeté mesme donne credit ; et puis, n'estants point subiectes à nos discours ordinaires, elles nous ostent le moyen de les combattre. A cette cause, dict Platon, il est bien plus aysé de satisfaire, parlant de la nature des dieux que de la nature des hommes, parce que l'ignorance des auditeurs preste une belle et large carriere, et toute liberté au maniement d'une matière cachee. Il advient de là qu'il n'est rien creu si fermement que ce qu'on sçait le moins ; ny gents si

asseurez que ceulx qui nous content des fables, comme alchymistes, prognosticqueurs, iudiciaires, chiromantiens, medecins, id genus omne: ausquels ie ioindrois volontiers si i'osois, un tas de gents, interpretes et contreroolleurs ordinaires des desseings de Dieu, faisant estats de trouver les causes de chasque accident, et de veoir dans les secrets de la volonté divine les motifs incomprehensibles de ses œuvres; et quoyque la varieté et discordance continuelle des evenements les reiecte de coing en coing, et d'orient en occident, ils ne laissent de suyvre pourtant leur esteuf, et de mesme creon peindre le blanc et le noir.

Montaigne.

CORRELATION BETWEEN INTELLECTUAL AND
MORAL EXCELLENCE.

It is not only to be reasonably expected, but it is experimentally felt, that in weak and ignorant understandings there are no sufficient supports for the vigorousness of a holy life, there being nothing, or not enough, to warrant

and strengthen great resolutions, to reconcile our affections to difficulties, to make us patient of affronts.

Jeremy Taylor.

OF TAKING AWAY REASON TO MAKE WAY FOR
REVELATION.

He that takes away reason to make way for revelation, puts out the light of both, and does much-what the same as if he would persuade a man to put out his eyes the better to receive the remote light of an invisible star by a telescope.

Locke.

“PROSTRATE THE UNDERSTANDING.”

“Prostrate the Understanding” to discern Truth, and we may as well put out our eyes to discern daylight. “Prostrate the Understanding,” is the device not of Religion, but of Superstition; it is the Shibboleth of every idolatry under the sun. “Say now Shibboleth; but he could not pronounce it right: so they took him and slew him at the passage

of Jordan." This is not the wisdom of the children of Light, but the craft of those who rather prefer darkness; the wisdom of fanatics, wise only in their generation, hiding their heads from the Truth under a sevenfold shield of stupidity or ignorance. The Christian philosopher is stopped at the Threshold of every Temple, Pagoda, and Mosque by the words written, "Prostrate the Understanding;" it is the best shaft in the quiver of Anti-Christ.

Rev. Thomas Wilson.

AUTHORITY IN RELIGION.

It is a preposterous thing that men can venture their souls where they will not venture their money: for they will take their religion upon trust, but not trust a synod about the goodness of half-a-crown.

Penn.

THE PREJUDICED.

The prejudiced are apt to converse with but one sort of men, to read but one sort of books,

to come in hearing but of one sort of notions ; the truth is, they canton out to themselves a little Goshen in the intellectual world, where light shines, and, as they conclude, day blesses them : but the rest of the vast expansum they give up to night and darkness, and so avoid coming near it. They confine themselves to some little creek, not venturing out into the great ocean of knowledge to survey the riches that nature has stored other parts with, no less genuine, no less solid, no less useful, than what is to be found within their own little spot.

Barrow

OF RELIGIOUS CONTROVERSIES.

A man that is of judgment and understanding, shall sometimes hear men differ, and know well within himself that those which so differ mean one thing, and yet they themselves would never agree. And if it come to pass in that distance of judgment which is between man and man, shall we not think that God above, that knows the heart, doth discern that frail men, in some

of their contradictions intend the same thing, and accepteth of both?

Bacon.

CHARGE AGAINST SOCRATES.

“And further, the young men in my company, and those who have most leisure especially, young men of fortune, are delighted to hear these questionings of mine, and often imitate me themselves, and try to question others. And I think the result is that they find a great abundance of persons who think that they know something, but who really know little or nothing. And therefore those that are questioned by them are irritated against me rather than against them; and say that there is a certain wicked Socrates who corrupts the young men. And if any one asks them what he does and what he teaches which corrupts them, they can make no reply, as they have nothing to allege. But that they may have some ground for what they say, they take up all these accusations that have been

cast against all who have meddled with philosophy,—that they search into things under the earth and above the earth, and do not believe in the gods, and make the worse appear the better reason. Of course they will not assign the true cause, that they are convicted of pretending to know what they do not really know.”

Plato.

THE GREEK “MYSTERIES.”

“Those who instituted the Mysteries did not frame their doctrines without meaning when they taught that he who descends to Hades uninitiated in the Mysteries, unpurified according to their rites, shall be plunged in mire; but those who have been initiated and purified shall live with the gods. But as the mystic saying runs, ‘Many began the rites, but few are fully purified:’ those who are so are, in my opinion, those who have truly pursued philosophy. This I have, through my life, honestly and earnestly tried to do. Whether I have tried in the right way, and with what

success I shall know certainly when I arrive *there*, if it shall please God, and, as it seems, before very long."

Plato.

LIFE.

Life, as we call it, is nothing but the edge of the boundless ocean of existence where it comes upon soundings.

O. W. Holmes.

DEATH.

Un homme mourant est un ballon qui jette son lest.

Petit-Senn.

SENSUALITY.

"But if the soul depart from the body polluted and impure, as having always been mixed with the body, and having served and delighted in it; and having allowed itself to be bewitched by it and its desires and pleasures, so that nothing appeared to be real which was not corporeal—something that could be touched and seen and eaten and drunk and used for enjoy-

ment; and having always hated and feared and shunned that which is invisible to the bodily eyes, the intellectual objects at which philosophy aims;—do you conceive that such a soul can be pure in itself, or fitted for a region of purity ? ”

*Plato.**

MAN THE TRUE SHEKINAH.

The true Shekinah is Man.

S. Chrysostom.

IMPURE CONVERSATION.

It is dangerous to fall into impure conversation : when anything of the kind is said before you, if the place and person permits, reprove him that spoke; if that is not convenient, by your blushes and your silence show at least that you are displeased.

Epictetus.

* This and the other extracts from Plato are taken from Professor Whewell's English version of the Platonic Dialogues.

VIRTUES AND VICES.

Von Natur besitzen wir keinen Fehler, der nicht zur Tugend, keine Tugend die nicht zum Fehler werden könnte. Diese letzteren sind die bedenklichsten.

Goethe.

GOOD AND EVIL.

Good is positive. Evil is merely privative, not absolute. It is like cold, which is the privation of heat. All evil is so much death or nonentity.

Emerson.

VICE AS PORTRAYED IN FICTION.

Vice should always disgust ; nor should the graces of gaiety or the dignity of courage be so united with it as to reconcile it to the mind. Whenever it appears, it should raise hatred by the malignity of its practices, and the meanness of its stratagems ; for while it is supported by parts or spirit, it will be seldom heartily abhorred.

Dr. Johnson.

CHOICE OF BOOKS.

Be intimate with the wise of the dead—be specially careful as to what authors you make your companions. Do not think that the melody of poetry may compensate for its licentiousness, nor the ingenuity of philosophy for its scepticism. If the sentiments of a book be such as you ought not in conscience to approve, its cleverness ought not to make way for it into your study. Hold, therefore, communications with wise authors. If ye must have poetry, let it be the manly strain of minstrels who have swept the chords to noble themes—not the voluptuous, or those who have been the panderers to base passions. If ye must have philosophy, let it be the energetic reasoning of men who really worship truth—not the insidious efforts of those who wish to disguise falsehood. If ye must have history, let it be the lives of men illustrious by their virtues rather than those who have no better title to fame than prostituted genius, and successful villany.

Rev. Henry Melvill.

BACKBITING.

If any one tells you such a one has spoken ill of you, do not refute them in that particular ; but answer, had he known all my vices, he had not spoken only of that one.

Epictetus.

HYPOCRISY.

It is difficult to act a part long, for where truth is not at the bottom, nature will always be endeavouring to return ; and will peep out and betray itself one time or other.

Bishop South.

OTHERS' VICES AND OUR OWN.

The vices we scoff at in others laugh at us within ourselves.

Sir Thomas Browne.

MARTYRS TO VICE.

Vice has more martyrs than virtue.

Colton.

A SOURCE OF DELIGHT.

When thou wishest to delight thyself, think of the virtues of those who live with thee ; for instance, the activity of one, and the modesty of another, and the liberality of a third, and some other good quality of a fourth. For nothing delights so much as the examples of the virtues, when they are exhibited in the morals of those who live with us, and present themselves in abundance. Wherefore we must keep them before us.

M. Antoninus.

THE NATURE OF VIRTUE.

Forasmuch as it has been disputed wherein virtue consists, or whatever ground of doubt there may be about particulars, yet in general there is in reality a universally acknowledged standard of it. It is that which all ages and countries have made profession of in public,—it is that which every man you meet puts on the show of,—it is that which the primary and fundamental laws of all civil constitutions over

the face of the earth make it their business and endeavour to enforce the practice of upon mankind; namely, justice, veracity, and regard to common good.

Bishop Butler.

AUTHORITY OF VIRTUE.

Habet apud malos quoque multum auctoritatis virtus.

Quintilian.

STUDY OF SELF.

Sound thy heart to the bottom, and try it nicely, to be thoroughly satisfied of thy sincerity. Let no day pass without an account taken of thy life, and be sure to observe very diligently what ground you gain or lose, what alteration appears in your temper, behaviour. affections, desires: what resemblance or degeneracy from God: how near approaches you make, or to what distances you are cast. Above all other subjects, study your own self; for he who is thoroughly acquainted with himself hath attained to a more valuable sort of learning

than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, &c. had employed his thoughts.

S. Bernard.

KNOW THYSELF.

Self is the surest object of knowledge. Persons who like to study "facts" ought not to blink the fact of their own being, nor leave it till they know the full amount of it. I see no reason to believe that science, in its modern restricted sense, can tell me of a surer fact than that of my own being ; or a fact which it more concerns me to know fully, and attend to constantly. Speaking of very minute investigations into the particular facts which are the basis of popular history, Socrates says :—"I, for my part, consider such things as pretty enough, but as the province of a very curious, painstaking, and not very happy man. . . . But I have not leisure at all for such matters ; and the cause of it, my friends, is this : I am not yet able, according to the Delphic precept, to know myself ; but it

appears to me ridiculous, while I am still ignorant of this, to busy myself about matters that do not concern me. Wherefore, dismissing these matters, and receiving the popular opinion respecting them, as I just now said, I do not enquire about them, but about myself,—whether I am a beast, with more folds and more furious than Typhon ; or whether I am a more mild and more simple animal, naturally partaking of a more divine and modest condition.”

Anon.

SELF-KNOWLEDGE.

Men carry their minds as for the most part they carry their watches, content to be ignorant of the constitution and action within, and attentive only to the little exterior circle of things, to which the passions, like indexes, are pointing. It is surprising to see how little self-knowledge a person not watchfully observant of himself may have gained in the whole course of an active or even inquisitive life. He may have lived almost an age, and traversed a

continent, minutely examining its curiosities, and examining the half-obliterated characters on its monuments, unconscious the while of a process so operating on his mind as to impress or erase characteristics of much more importance to him than all the figured brass or marble that Europe contains.

John Foster.

SELF-KNOWLEDGE.

The first step to self-knowledge is self-distrust. Nor can we attain to any kind of knowledge except by a like process. We must fall on our knees at the threshold; or we shall not gain entrance into the temple.

U.

SELF-KNOWLEDGE.

In order likewise to come at a true knowledge of ourselves, we should consider on the other hand how far we may deserve the praises and approbations which the world bestows upon us: whether the actions they celebrate proceed from laudable and worthy motives; and how

far we are really possessed of the virtues which gain us applause among those with whom we converse. Such a reflection is absolutely necessary, if we consider how apt we are either to value or condemn ourselves by the opinions of others, and to sacrifice the report of our own hearts to the judgment of the world.

Addison.

OUR TWOFOLD LIFE.

Every man is conscious that he leads two lives,—the one trivial and ordinary, the other sacred and recluse; one which he carries to society and the dinner table, the other in which his youth and aspiration survive for him, and which is a confidence between himself and God. Both may be equally sincere, and there need be no contradiction between them, any more than in a healthy man between soul and body. If the higher life be real and earnest, its result, whether in literature or affairs, will be real and earnest too. But no man can produce great things who is not thoroughly sincere in dealing

with himself, who would not exchange the finest show for the poorest reality, who does not so love his work that he is not only glad to give himself for it, but finds rather a gain than a sacrifice in the surrender. The sentimentalist does not think of what he does, so much as of what the world will think of what he does. He translates should into would, looks upon the spheres of duty and beauty as alien to each other, and can never learn how life rounds itself to a noble completeness between these two opposite but mutually sustaining poles of what we long for and what we must.

James Russell Lowell

TRUE LIFE.

Every man truly lives so long as he acts his nature, or some way makes good the faculties of himself.

Sir Thomas Browne.

MAN'S FREE AGENCY.

Un homme qui n'a pas l'esprit gâté, n'a pas besoin qu'on lui prouve son franc arbitre, car il

le sent ; et il ne sent pas plus clairement qu'il voit, ou qu'il reçoit des sons, ou qu'il raisonne, qu'il se sent capable de délibérer ou de choisir.

Bossuet.

NATURAL JUSTICE.

La loi universelle et absolue, c'est la justice naturelle, qui ne se peut écrire, mais qui parle à la raison et au cœur de tous. Les lois écrites sont des formules où l'on cherche à exprimer le moins imparfaitement possible ce que demande la justice naturelle dans telles ou telles circonstances déterminées.

Victor Cousin.

HUMAN JUSTICE.

The idea of justice supposes two things ; a rule of conduct, and a sentiment which sanctifies the rule. The first must be supposed common to all mankind, and intended for their good. The other (the sentiment) is a desire that punishment may be suffered by those who infringe the rule. There is involved, in addition,

the conception of some definite person who suffers by the infringement ; whose rights (to use the expression appropriated to the case) are violated by it. And the sentiment of justice appears to me to be, the animal desire to repel or retaliate a hurt or damage to one's-self, or to those with whom one sympathises, widened so as to include all persons, by the human capacity of enlarged sympathy, and the human conception of intelligent self-interest. From the latter elements, the feeling derives its morality ; from the former, its peculiar impressiveness and energy of self-assertion.

J. S. Mill.

CONSCIENCE.

Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it, that it is our natural guide ; the guide assigned us by the Author of our nature : it therefore belongs to our condition of being, it is our duty to walk in that path, and follow this guide, without

looking about to see whether we may not possibly forsake them with impunity.

Bishop Butler.

CONSCIENCE

Il est donc au fond des âmes un principe inné de justice et de vertu, sur lequel nous jugeons nos actions et celles d'autrui comme bonnes ou mauvaises ; et c'est à ce principe que jè donne le nom de conscience.

J. J. Rousseau.

CONSCIENCE OF MANKIND.

There are questions, and those the greatest of all, in which the sentiments imprinted by the finger of God on the hearts of mankind, supplying the defects of logic and correcting the facts of syllogism, lead at once by no devious path to the summits of truth. It is of this supreme and divine monitor that Bishop Butler has sublimely said, " Had it power as it has authority, had it might as it has unquestionable right,

it would govern the world." Depend upon it that it is just in proportion as its power is commensurate with its authority, and as its might is equal to its right, that the world will be, or will not be, legitimately governed. No system of legal sophistry, no argument of political expediency has ever yet, or ever will enable either a government or a nation to brave with impunity the censure of the conscience of mankind.

Historicus. (From "The Times" Newspaper.)

EXCESSIVE THEORISING ABOUT VIRTUE.

Going over the theory of virtue in one's thoughts, talking well and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form a habit of it in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible,—*i.e.* form a habit of insensibility to all moral obligations.

Bishop Butler.

WORK.

All men if they work not as in a Great Taskmaster's eye, will work wrong, work unhappily for themselves and you.

Carlyle.

RELIGION PERVADING NATURE.

It is a meek and blessed influence, stealing in as it were, unawares upon the heart ; it comes quietly and without excitement ; it has no terror, no gloom in its approaches ; it does not rouse up the passions ; it is untrammelled by the creeds, and unshadowed by the superstitions of man ; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit, which pervades and quickens it ; it is written on the arched sky ; it looks out from every star ; it is on the sailing cloud, and in the invisible wind ; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with

its dark waves of green foliage ; it is spread out, like a legible language, upon the broad face of the unsleeping ocean ; it is the poetry of nature ; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation ; which breaks, link after link, the chain that binds us to materiality ; and which opens to our imagination a world of spiritual beauty and holiness.

Ruskin.

WORSHIP.

“My religion consists mainly of *wonder and gratitude*.” This is the religion of paradise and of childhood. It will not be easy to find a better, even in our enlightened days ; only it must be a rational wonder, a productive gratitude—the gratitude, that of a man who does not rest contented with the emotion, but goes at once into the motive, and that a motive which really *moves*—and the wonder, that of a man who, in reverencing God, knows Him, and in honouring all men respects himself.

Dr John Brown.

THE WORLD IN ITS NATURE PERFECT.

The world is in its nature perfect ; as a divine work it must be so ; but since man, in consequence of his limited powers, easily adopts a mistaken view of the world around him, and so much the more the less he strives after the divine light, the world appears to him as something separate and apart from God. Thus the world appears through the guilt of man ; but it is not corrupted and destroyed in consequence of its own nature. Neither Christ nor any of the biblical writers who benefited by his oral instruction have mentioned the corruption of Nature by the Fall. When we therefore refer to the Bible, we must rely on S. Paul alone. I will leave it to theologians to determine the right interpretation of his expressions : it appears to me that he only intended the abuse of nature, on man's part, and the great improvement in our nature which must follow from the improvement of the human race. A comprehensive realization of this thought can only exist in a very distant

future. Most of what theologians teach us of the corruption of nature does not appear to me to be so clearly and decidedly brought forward in the Bible as in their commentaries, and seems to derive its origin from mistaken philosophical investigations. I will not lead the reader into long disputes on this point, but rather prove my opposite convictions, with the grounds upon which they rest. The whole world was always finite, and no one ever believed that it became so through man's sin ; but all finite existence is by its nature imperfect. Every finite object is limited and transitory, and when viewed separate from its connexion with the whole of which it is a part, we have sufficient cause to lament over the imperfection of the Finite ; but if we do not only regard the individual objects merely apart from the whole, and—if I may so express myself—as if it were their duty to be independent, we shall be led to another mode of contemplation. The more an object constitutes an exclusive whole, the more we see in it the revelation of eternity. In the

totality of the Finite we first see the revelation of its eternal origin, so far, of course, as it is possible to see it from our point of view.

Oersted (L. & J. Horner's Translation).

ADORATION.

L'adoration est un sentiment universel. Il diffère en degrés selon les différentes natures ; il prend les formes les plus diverses ; souvent même il s'ignore lui-même ; tantôt il se trahit par une exclamation partie du cœur dans les grandes scènes de la nature et de la vie ; tantôt il s'élève silencieusement dans l'âme muette et pénétrée ; il peut s'égarer dans son expression, dans son objet même. C'est un élan de l'âme spontané, irrésistible ; et quand la raison s'y applique, elle le déclare juste et légitime. Quoi de plus juste, en effet, que de redouter les jugements de celui qui est la sainteté même, qui connaît nos actions et nos intentions, et qui les jugera comme il appartient à la suprême justice ? Quoi de plus juste aussi que d'aimer la parfaite bonté et la source de tout amour ?

L'adoration est d'abord un sentiment naturel : la raison en fait un devoir.

Victor Cousin.

ADORATION.

L'homme n'est pas seulement le temple, il est l'adrateur de Dieu pour tout le reste des créatures qui, n'étant point capables de connaître, se présentent à lui pour l'inviter à rendre à Dieu l'hommage pour elles . . . si bien qu'il n'est pas le contemplateur de la nature visible que pour être le prêtre et l'adrateur de la nature invisible et intellectuelle.

Bossuet.

PRAYER.

Ohne Gebet gibt es keine Religion ; alles was so sich nennen mag wird in's Leere und Weite zerfließen, wenn es sich nicht im Gebete sammelt und gestaltet.

Palmer.

FORMULAS.

What we call "Formulas" are not in their origin bad ; they are indispensably good. For-

mula is *method*, habitude ; found wherever man is found. Formulas fashion themselves as Paths do, as beaten Highways, leading towards some sacred or high object, whither many men are bent. Consider it. One man, full of heartfelt earnest impulse, finds out a way of doing somewhat,—were it of uttering his soul's reverence for the Highest, were it but of fitly saluting his fellow-man. An inventor was needed to do that, a *poet* ; he has articulated the dim-struggling thought that dwelt in his own and many hearts. This is his way of doing that ; these are his footsteps, the beginning of a "Path." And now, see : the second man travels naturally in the footsteps of his foregoer, it is the *easiest* method. In the footsteps of his foregoer ; yet with improvements, with changes where such seem good ; at all events with enlargements, the Path ever *widening* itself as more travel it ;—till at last there is a broad Highway whereon the whole world may travel and drive. While there remains a city or Shrine, or any Reality to drive to, at the farther end, the Highway shall be

right welcome ! When the city is gone, we will forsake the Highway. In this manner all Institutions, Practises, Regulated Things in the world have come into existence, and gone out of existence. Formulas all begin by being *full* of substance ; you may call them the *skin*, the articulation into shape, into limb and skin, of a substance that is already there : *they* had not been there otherwise. Idols, as we said, are not idolatrous till they become doubtful, empty for the worshipper's heart. Much as we talk against Formulas, I hope no one of us is ignorant withal of the high significance of *true* Formulas ; that they were, and ever will be, the indispensablest furniture of our habitation in this world.

Carlyle.

FORMS.

La vraie philosophie respecte les formes autant que l'orgueil les dédaigne. Il faut une discipline pour la conduite comme il faut un ordre pour les idées.

Portalis.

EXTERNALS.

The external part of religion is doubtless of little value in comparison with the internal, and so is the cask in comparison with the wine contained in it: but if the cask be staved in, the wine must perish.

Bishop Horne

DEVELOPMENT OF THE SOUL.

Gott hat Seelen in Staub gesenkt, damit sie durch Irrthümer zur Wahrheit hindurchbrächen, und durch Fehler zur Tugend, und durch Leiden zur Glückseligkeit.

Engel.

THE PASSIONS AND REASON.

Leidenenschaften sind die Winde, die unser Lebensschiff forttreiben, die Vernunft ist der Steuermann, der es lenkt. Das Schiff stände still ohne Wind, und ließe auf den Strand ohne Steuermann.

F. Schulz.

FEELING AND INTELLECT.

It is ill with a nation when the cerebrum sucks the cerebellum dry: for it cannot live by

intellect alone. The broad foreheads always carry the day at last, but only when they are based on or buttressed with massive hind-heads. It would be easier to make a people great in whom the animal is vigorous, than to keep one so after it has begun to spindle into over intellectuality. The hands that have grasped dominion and held it have been large and hard; those from which it has slipped, delicate, and apt for the lyre and the pencil. Moreover, brain is always to be bought, but passion never comes to market.

J. R. Lowell.

MAN.

L'homme n'est pas un pur esprit; il a un corps qui est à l'esprit tantôt un obstacle, tantôt un moyen, toujours un compagnon inséparable. Les sens ne sont pas, comme l'ont trop dit Platon et Malebranche, une prison pour l'âme, mais bien plutôt une fenêtre ouverte sur la nature, et par laquelle l'âme communique avec l'univers.

Victor Cousin.

LIVING ALONE.

He had need to be well under-laid, that knows how to entertain the time and himself with his own thoughts. Company, variety of employments, or recreations, may wear out the day with the emptiest hearts ; but when a man hath no society but himself, no task to set himself upon, but what arises from his own bosom, surely, if he have not a good stock of former notions, or an inward mint of new, he shall soon run out of all, and as some forlorn bankrupt weary of himself. Hereupon it is, that men of barren and unexercised hearts can no more live without company than fish out of the water, and those eremites and other votaries, which, professing only devotion, have no mental abilities to set themselves on work, are fain to tire themselves on work, and their unwelcome hours, with the perpetual repetitions of the same orisons, which are now grown to a tedious and heartless formality. Those contemplative spirits that are furnished with gracious abilities,

and get into acquaintance with the God of heaven, may, and even can, lead a life of the closest restraint, or wildest solitariness, nearest to angelical ; but those which neither can have Mary's heart, nor will have Martha's hand, must needs be unprofitable to others, and wearisome to themselves.

Bishop Hall.

HUMAN PASSIONS.

The passions of mankind are partly protective, partly beneficent, like the chaff and grain of the corn ; but none without their use, none without nobleness, when seen in balanced unity with the rest of the spirit which they are charged to defend. The passions of which the end is the continuance of the race ; the indignation which is to arm it against injustice, or strengthen it to resist wanton injury ; and the fear which lies at the root of prudence, reverence and awe, are all honourable and beautiful so long as man is regarded in his relations to the existing world.

Ruskin

WEAKNESSES.

Wir haben angeborene und anerzogene Schwächen, und es müßte noch die Frage sein welche von beiden uns am meisten zu schaffen geben.

Goethe.

OBEDIENCE.

It is often the best kind of liberty, freedom from care. The man who says to one, Go, and he goeth, and to another, Come, and he cometh, has, in most cases, more sense of restraint and difficulty than the man who obeys him. The movements of the one are hindered by the burden on his shoulder; of the other, by the bridle on his lips: there is no way by which the burden may be lightened; but we need not suffer from the bridle if we do not champ at it. To yield reverence to another, to hold ourselves and our lives at his disposal, is not slavery; often it is the noblest state in which a man can live in this world. There is, indeed, a reverence which is servile, that is to say irrational or selfish: but there is also a noble

reverence, that is to say, reasonable and loving ; and a man is never so noble as when he is reverent in this kind ; nay, even if the feeling pass the bounds of mere reason, so that it is loving, a man is raised by it.

Ruskin.

BELIEF IN GOD.

J'e n'entreprendrai pas d'exposer, ni même d'énumérer toutes les preuves psychologiques de l'existence de Dieu. J'affirme simplement d'une part, que c'est dans l'âme seule que nous est vraiment donnée l'idée de Dieu ; d'autre part qu'il est impossible d'étudier l'âme et de ne pas y découvrir cette idée. Cherchez Dieu hors de l'âme, et vous ne trouverez que de fantastiques images de Dieu, des idoles. Observez l'âme, et ses mouvements comme ses pensées vous deviendront autant d'éclatantes révélations de Dieu. Comment, en effet, jouir ou souffrir, désirer, espérer, aimer, sans se sentir tiré hors de soi par une force supérieure, mystérieuse, infinie ? “Le moindre soupir de l'âme,” écrivait en ce

sens Hemsterhuis, "le moindre soupir de l'âme vers le meilleur, le futur, et le parfait, est une démonstration plus que géométrique de l'existence de Dieu."

Nourrisson.

THE INNER WITNESS.

If, as is the case, we feel responsibility, are ashamed, are frightened, at transgressing the voice of conscience, this implies that there is One to whom we are responsible, before whom we are ashamed, whose claims upon us we fear. If, on doing wrong, we feel the same tearful, brokenhearted sorrow which overwhelms us on hurting a mother; if, on doing right, we enjoy the same sunny serenity of mind, the same soothing, satisfactory delight which follows on our receiving praise from a father, we certainly have within us the image of some person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away.

John Newman.

FAITH IN GOD.

Der Glaube an Gott heiligt und befestigt das Band zwischen Eltern und Kindern, zwischen Unterthanen und Fürsten; Unglaube löst alle Bande, vernichtet alle Segen.

Pestalozzi

THE INFINITE.

The sphere of our belief is much more extensive than the sphere of our knowledge; and therefore, when I deny that the infinite can by us be *known*, I am far from denying that by us it is, must, and ought to be, *believed*.

Sir William Hamilton.

FAITH.

Faith is the free exercise of the mind, resting only on the discernment of the truth; just as sight is the free exercise of the eye, resting only on the discernment of light; and no man can possibly believe, in submission to authority, that which he does not discern to be true, any more than he can behold the sun at midnight in obedience to an external command. A man

may indeed be taught to keep his eyes shut, and, by discipline and training, may be brought not only to say, but even to fancy, that he sees whatever he is told ought to be seen, distrusting his own natural perceptions. A man may also be trained to look only and always through lenses of a prescribed colour and form, and so to disuse and supersede his unassisted vision. So also may men, yea, nations and generations of men, be kept in more or less of ignorance, distrust, and neglect of their own faculty of discerning what is true, and thus be made to surrender, or never to know, the right of private judgment ; so that even those things which are most thoroughly believed by such men, are believed not because they are conscious of their truth, but because they have the sanction of authority.

John Robertson.

BLESSING OF A FIRM RELIGIOUS FAITH.

I envy no quality of the mind or intellect in others ; be it genius, power. wit or fancy :

but I should prefer a firm religious faith to every other blessing ; for it makes life a discipline of goodness ; creates new hopes, when all earthly hopes vanish ; and throws over the decay, the destruction of existence, the most gorgeous of all lights ; awakens life even in death, and from corruption and decay calls up beauty and divinity ; makes an instrument of torture and shame the ladder of ascent to paradise ; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

Sir H. Davy.

PROVIDENCE.

Whatever may happen to thee, it was prepared for thee from all eternity ; and the implication of causes was from eternity spinning the thread of thy being and of that which is incident to it.

M. Antoninus.

PROVIDENCE.

The Providence, or government, of the Lord, which is veiled in the present and the future that it may not interfere with free-will, but is clearly discernible in the past, extends to every period of man's life ; and in all appointments and permissions, has for its end the salvation and everlasting happiness of his soul.

W. R.

THE RELIGION OF THE MANY.

The religion of the many must necessarily be more incorrect than that of the refined and reflective few,—not so much in its essence as in its forms,—not so much in the spiritual idea which lies latent at the bottom of it, as in the symbols and dogmas in which that idea is embodied.

Greg.

SCHISMATA.

Quippe schismata non tam ex ardenti religionis studio oriuntur quam ex vario hominum affectu

vel contradicenti studio, quo omnia etsi dicta sint, depravere et damnare solent.

Spinoza.

GREAT ATHEISTS.

The great atheists are, indeed, the hypocrites, which are ever handling holy things, but without feeling; so as they must need be cauterized in the end.

Bacon.

INFIDELS.

They commit a grave error who regard a man as an infidel because he refuses to acknowledge the truth of certain doctrines which they believe, or fancy they believe, to be true. He only is an infidel who from base motives turns a deaf ear to the voice of truth : and the infidel of infidels is he who while professing to "believe all the articles of the Christian faith," takes no heed to walk after the perfect law of love summed up for him by his Master.

H. A.

TOILSOMENESS OF WICKEDNESS.

The life of a wicked or worldly man is a very drudgery infinitely more toilsome, vexatious, and unpleasant than a godly life is.

Bishop Sanderson

“THE WICKED FLOURISH,” ETC.

But is it not some reproach on the economy of Providence that such a one who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation? Not in the least. He made himself a mean, dirty fellow for that very end. He has paid his health, his conscience, his liberty for it; and will you envy him his bargain?

Mrs. Barbauld.

FRUIT OF DISCIPLINARY PAIN.

For so have I known a luxuriant vine swell into irregular twigs and bold excrescences, and spend itself in leaves and little rings, and afford but trifling clusters to the wine-press, and a faint return to his heart which longed to

be refreshed with a full vintage : but when the lord of the vineyard had caused the dressers to cut the wilder plant and make it bleed, it grew temperate of its vain expense of useless leaves, and knotted into fair and juicy branches, and made account of that loss of blood by the return of fruit.

Jeremy Taylor.

DISCONTENTS.

Surely we deceive ourselves to think on earth continued joys would please. It is a way that crosses that which nature goes. Nothing would be more tedious than to be glutted with perpetual jollities. Were the body tied to one dish always (though of the most exquisite flavour that it could make choice of), yet, after a small time, it would complain of loathing and satiety ; and so would the soul, if it did ever epicure itself in joy. Discontents are sometimes the better part of our life. I know not well which is the most useful ; joy I may choose for pleasure, but adversities are the best for profit :

and sometimes those do so far help me, as I should, without them, want much of the joy I have.

Feltham.

BENEVOLENCE.

To the diffusive spirit of benevolence it has been commonly objected, that it weakens the ties of friendly and family relations, and gives less of enjoyment to the many than it takes from the few. But why should it? Is it found by experience that the really philanthropic man is the man most wanting in domestic affections? Are the tone and temper which constitute benevolence likely to find no fit exercise among those who are habitually in contact with them? Or must not the social principle be essentially strong and influential, when it enables its possessor to act upon the wide field of public happiness? In general, so far from neglecting the enjoyments of those immediately dependent on him, the true lover of his race brings into the circle of their enjoyments the re-action of the beneficent influences

which he exercises on the vaster scale ; his contributions to the happiness of mankind are so much in addition to the happiness he creates in his own social sphere. Let no man apprehend for himself or others, that he can produce too much good, or remove too much evil. It is not on the side of expansive benevolence that his mistakes are likely to be made. Let him do all the good he can, and wherever he can, he will never do too much for his own happiness, or the happiness of others.

Bentham.

HONEY FROM THE ROCK.

God promises vineyards from the wilderness, and honey from the rock—indicating, under both figures, that those dispensations which have in them most of the painful and severe, the dreariness of the wilderness and the hardness of the rock, are both designed and adapted to yield to their subjects an abundance of the very choicest of spiritual provision. Yea, you must go to the wilderness for vineyards, and

to the rock for honey. Not that there are no vineyards except in the wilderness, and no stores of honey except in the rock. The vine will grow in the sunny vale, and the bee find and deposit her treasures in the luxuriant garden; for religion is adapted as much to prosperity as to adversity. But we take, comparatively, little note of the vine amid a hundred other tokens of fertility, and the honey is almost untasted where every luscious fruit is offering itself abundantly. The worth of the vineyard is felt when met with in the wilderness, and the honey, to be appreciated, must be found in the rock.

Rev. Henry Melvill

PATIENCE UNDER REBUKE.

To be patient under rebuke, and to appear so, require very distinct acts of self-control.

J. B. E.

ADVERSITY.

No man is more miserable than he that hath no adversity; that man is not tried whether he

be good or bad : and God never crowns those virtues which are only faculties and dispositions.

Jeremy Taylor.

SELFISH ANTIPATHY.

When it is settled in a man's mind that such or such another is a bad man, an effect apt to be produced by such judgment is a settled affectation of antipathy ; of antipathy more or less strong, according to the temper of the individual. Thereupon, without troubling himself to measure out the proper quantity of antipathy which it would be proper for him to administer, upon every opportunity that presents the means of expressing towards the offending party the affection of hatred and contempt, he accordingly employs it ; and, in so doing, he piques himself upon the evidence he affords to others of his hatred to vice and love of virtue, while, in truth, he is only affording a gratification to his own dissocial and self-regarding affections, to his own antipathy and his own pride.

Bentham.

HOPE OF IMMORTALITY.

A man really and practically looking onwards to an immortal life, on whatever grounds, exhibits to us the human soul in an ennobled attitude.

Whewell.

HOPE OF IMMORTALITY.

Quod si in hoc erro, quod animos hominum immortales esse credam, libenter erro, nec mihi hunc errorem quo delector dum vivo extorqueri volo : sin mortuus, ut quidam minuti philosophi censeant, nihil sentiam, non vereor ne hunc errorem meum mortui philosophi irrideant.

Cicero.

MAN'S ASPIRATIONS, A PROOF OF HIS
IMMORTALITY.

What inference shall we draw from this remarkable law in Nature, that there is nothing waste and nothing meaningless in the feelings and faculties wherewith living creatures are endowed? For each desire there is a counter-

part object ; for each faculty there is room and opportunity for exercise, either in the present, or in the coming futurity. Now, but for the doctrine of immortality, Man would be an exception to this law—he would stand forth as an anomaly in Nature, with aspirations in his heart for which the universe had no antitype to offer, with capacities of understanding and thought that never were to be followed by objects of corresponding greatness through the whole history of his being.

Chalmers.

A PROOF OF THE SOUL'S IMMORTALITY.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it ;* which is a hint that I do not remember to have seen opened and im-

* A little further on, in the same number (112) of *The Spectator*, Addison says : “The soul considered with its Creator is like one of those mathematical lines that may

proved by others who have written upon this subject, though it seems to me to carry a great weight with it. How can it enter into the thoughts of man that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection which he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of further enlargements, I could imagine it might fall away insensibly, and drop at once in a state of annihilation. But can we believe a thinking being that is

draw nearer to another for all eternity without the possibility of touching it." He refers to the asymptotes of the hyperbola. Leibnitz had, I think, already made the comparison.

in a perpetual progress of improvement, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of His infinite Goodness, Wisdom, and Power, must perish at her first setting out, and in the very beginning of her inquiries?

Addison.

LIFE AND EXISTENCE.

The mere lapse of years is not life. To eat, and drink, and sleep—to be exposed to darkness and the light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of the conscientiousness of humanity is awakened, and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart—the tears that freshen the dry wastes within—the music that brings childhood back—the prayer

that calls the future near—the doubt which makes us meditate—the death which startles us with mystery—the hardship which forces us to struggle—the anxiety which ends in trust—are the true nourishment of our natural being.

James Martineau.

EARTH AND HEAVEN.

We believe that according to the goal which each soul has reached on earth will be its starting-point in Heaven—that, through long ages of self-elaborating effort it must win its way up nearer and nearer to the Throne of God—and that occupation can never fail, nor interest ever flag, even through everlasting being.

Greg.

OF RIGHTLY DIRECTING OUR THOUGHTS.

Rousseau :—My mind has certain moments of repose, or rather of oscillation, which I would not for the world disturb.—Music, eloquence, friendship, bring and prolong them. *Malesherbes* :—Enjoy them, my dear friend, and

convert them, if possible, to months and years. It is as much at your arbitration on what theme you shall meditate, as on what field you shall botanise ; and you have as much at your option the choice of your thoughts, as of the keys of your harpsichord. *Rousseau* :—If this were true, who could be unhappy? *Malesherbes* :—Those of whom it is not true ; those who from want of practice cannot manage their thoughts, and who have few to select from, and who, because of their sloth or of their weakness, do not roll away the heaviest from before them.

Landor.

PLEASURE AND PAIN THE CONSEQUENCE
OF OUR ACTIONS.

In the present state all which we enjoy, and a great part of what we suffer, is put in our own power ; and we are endued by the Author of our nature with capacities of foreseeing these consequences. . . . I know not that we have any one kind or degree of enjoyment but by the means of our own actions. And by prudence

and care we may, for the most part, pass our days in tolerable ease and quiet; or, on the contrary, we may by rashness, ungoverned passions, wilfulness, or even by negligence, make ourselves as miserable as ever we please. And many do please to make themselves extremely miserable; *i.e.* to do what they know beforehand will render them so. They follow those ways the fruit of which they know, by instruction, example, experience, will be disgrace, and poverty, and sickness, and untimely death. This every one observes to be the general course of things; though, it is to be allowed, we cannot find by experience, that all our sufferings are owing to our own follies.

Bishop Butler.

PLEASURE AND PAIN.

Beyond all this we may find another reason why God hath scattered up and down several degrees of pleasure and pain in all the things that environ and affect us, and blended them together in almost all that our thoughts and senses have

to do with ; that we, finding imperfection, dissatisfaction, and want of complete happiness, in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyment of Him with whom there is fulness of joy, and at whose right hand are pleasures for evermore.

Locke

FUTURE PUNISHMENTS A NATURAL
CONSEQUENCE OF WICKEDNESS.

Some good men may perhaps be offended with having it spoken of as a supposable thing that future punishments of wickedness may be in the way of natural consequence ; as if this were taking the execution of justice out of the hands of God, and giving it to Nature. But they should remember that when things come to pass according to the course of nature, this does not hinder them from being His doing who is the God of nature, and that the Scripture ascribes those punishments to divine justice which are known to be natural, and which must be

called so when distinguished from such as are miraculous. But, after all, this supposition, or rather, this way of speaking, is here made use of only by way of illustration of the subject before us. For since it must be admitted that the future punishment of wickedness is not a matter of arbitrary appointment, but of reason, equity, and justice, it comes, for aught I see, to the same thing, whether it is supposed to be inflicted in a way analogous to that in which the temporal punishments of vice and folly are inflicted, or in any other way.

Bishop Butler.

CRIME AND PUNISHMENT.

Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it.

Emerson.

AN EFFECT OF GUILT.

Under every guilty secret there is a hidden brood of guilty wishes, whose unwholesome

infecting life is cherished by darkness. The contaminating effect of deeds often lies less in the commission than in the consequent adjustment of our desires—the enlistment of our self-interest on the side of falsity ; as, on the other hand, the purifying influence of public confession springs from the fact, that by it the hope in lies is for ever swept away, and the soul recovers the noble attitude of simplicity.

George Eliot.

UNPUNISHED SIN.

A sin without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect.

Greg.

HARDENING IN CRIME.

Hardening in crime decays the heart like as rust decays iron.

Plutarch.

HABIT OF VICE.

If we wish to know who is the most degraded, and the most wretched of human beings ; if it

be any object of curiosity in moral science to gauge the dimensions of wretchedness, and to see how deep the miseries of man can reach ; if this be any object of curiosity, look for the man who has practised a vice so long that he curses and clings to it ; that he pursues it because he feels a great law of his nature driving him on towards it ; but, reaching it, knows that it will gnaw his heart, and tear his vitals, and make him roll himself in the dust with anguish. Say everything for vice which you can say,—magnify any pleasure as much as you please, but don't believe you have any secret for sending on quicker the sluggish blood, and for refreshing the faded nerve.

Sydney Smith.

OUR WISDOM ; OUR RELIGION ; OUR HAPPINESS.

In our search after God and contemplation of Him our wisdom doth consist ; in our worship of God, and obedience to Him, our religion doth consist ; in both of them our happiness doth consist.

Whichcote.

SEARCH AFTER TRUTH.

Nicht die Wahrheit in deren Besitz irgend ein Mensch ist, oder zu sein vermeint, sondern die aufrichtige Mühe, die er angewandt hat, hinter die Wahrheit zu kommen, macht den Werth des Menschen. Denn nicht durch den Besitz, sondern durch die Nachforschung, der Wahrheit, erweitern sich seine Kräfte, worin allein seine immer wachsende Vollkommenheit besteht. . . . Wenn Gott in seiner Rechten alle Wahrheit, und in seiner Linken den einzigen immer regen Trieb nach Wahrheit, obschon mit dem Zusätze mich immer und ewig zu irren, verschlossen hielte, und spräche zu mir: Wähle! ich stiele ihm mit Demuth in seine Linke und sagte: Vater, gieb! die reine Wahrheit ist ja doch nur für dich allein!

Lessing.

GUILT AND SHAME.

Guilt and Shame, says the allegory, were at first companions, and, in the beginning of their journey, inseparably kept together. But their union was soon found to be disagreeable and

inconvenient to both. Guilt gave Shame frequent uneasiness, and Shame often betrayed the secret conspiracies of Guilt. After long disagreement, therefore, they at length agreed to part for ever. Guilt boldly walked forward alone, to overtake Fate, that went before in the shape of an executioner; but Shame, being naturally timorous, returned back to keep company with Virtue, which in the beginning of their journey they had left behind. Thus, my children, after men have travelled through a few stages in vice, Shame forsakes them, and returns back to wait upon the few virtues they have still remaining.

Goldsmith.

MISFORTUNE.

Is the horse unfortunate if he cannot sing? No; but if he cannot run. Is the dog unfortunate if he cannot fly? No; but if he be without sensitiveness. And is man to be accounted unfortunate because he cannot strangle lions and do the like marvels? No; for he has not been

created to this end. But he is unfortunate when he loses modesty, goodness, faithfulness, justice; and when those divine characters which the gods had imprinted on his soul are effaced.

Epictetus.

EXERCISE OF VIRTUE.

In every occasion in which virtue is exercised, if something is not added to happiness, something is taken away from anxiety.

Bentham.

PERSONAL RELIGION.

The best way to find out what is religion in us, is to inquire what is true concerning God : for religion in us is our resemblance to God, who is ever best pleased with those things in His creatures which are most eminent in Himself.

Whichcote.

WALKING WITH GOD.

Live with the gods. And he does live with the gods who constantly shows to them that his

own soul is satisfied with that which is assigned to him, and that it does all the daemon (δαίμων) wishes, which Zeus hath given to every man for his guardian and guide, a portion of himself. And this daemon is every man's understanding and reason.

M. Antoninus.

GOD, WHEREFORE GOD.

Now I say, the very proper character and essential tincture of God himself, is nothing else but goodness. Nay, I may be bold to add, that God is God because he is the highest and most perfect good; and God is not therefore good, because God, out of an arbitrary will of his, would have it so. Whatsoever God doth in the world, he doth it as is suitable to the highest goodness; the first idea and fairest copy of which is his own essence. Virtue and holiness in creatures, as Plato well discourseth in his *Euthyphro*, are not therefore good because God loveth them, and will have them accounted such; but, rather, therefore God loveth them

because they are in themselves simply good. Some of our own authors go a little further yet, and tell us, that God doth not fondly love himself because he is himself, but therefore he loveth himself, because he is the highest and most perfect goodness: so that if there could be anything in the world better than God, God would love that better than himself: but because he is essentially the most perfect good, therefore he cannot but love his own goodness infinitely above all other things.

Cudworth.

REASON AND RELIGION.

It would be hard to say whether they are most at fault who assert that reason should have no authority in determining our faith, or they who would reject as unworthy of belief whatever reason cannot demonstrate. While we deny that reason is powerless, we may safely acknowledge that it is insufficient. For if this be so, and we know it is so, with regard to material things, must it not more surely be so

with regard to those things of which the soul catches but faint glimpses after long and laborious strivings have purified her vision ?

H. A.

HEAVEN.

Le ciel c'est de voir Dieu éternellement tel qu'il est, et de l'aimer sans jamais le perdre.

Bossuet.

HELL.

Ne nous imaginons pas que l'enfer consiste dans ces étangs de feu et de soufre, dans ces flammes éternellement dévorantes, dans cette rage, dans ce désespoir, dans cet horrible grincements de dents. L'enfer, si nous l'entendons, c'est le péché même ; l'enfer, c'est d'être éloigné de Dieu.

Bossuet.

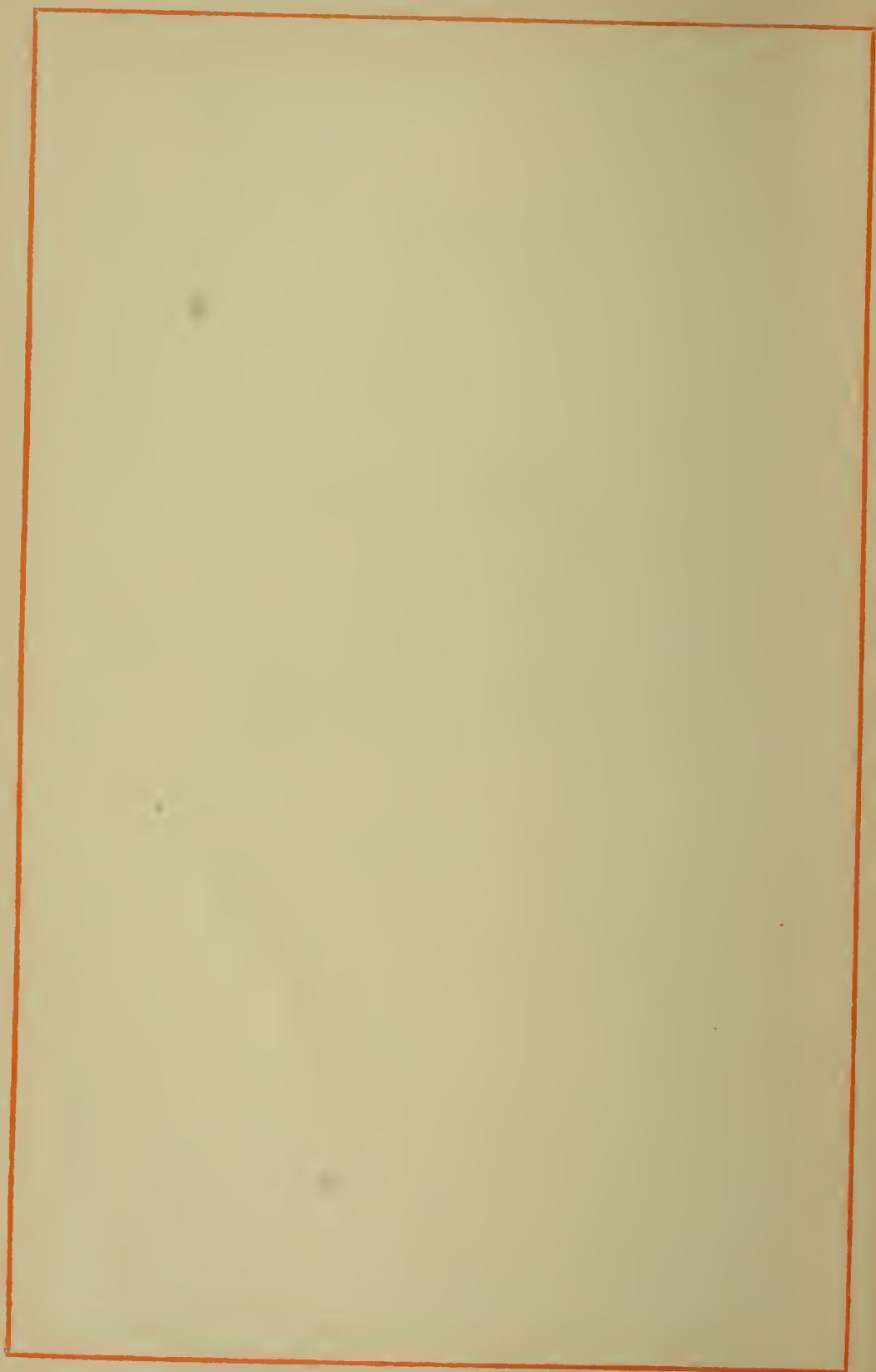
SPIRITUAL WISDOM.

A good life is the best way to understand wisdom and religion ; because, by the experiences and relishes of religion there is conveyed a

sweetness to which all wicked men are strangers. There is, in the things of God, to those who practise them, a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart.

Jeremy Taylor.

TRANSLATIONS.



By most of those into whose hands this Book of Thoughts may have the good fortune to find its way, the following translations will probably be unneeded.

To those who may refer to them, I would be allowed to remark that, in reproducing as nearly as I could the sense of the original passages, much beauty of expression has, not unfrequently, been lost.

H. A

TRANSLATIONS.

A literal translation is better than a loose one ; just as a cast from a fine statue is better than an imitation of it. For copies, whether of words or things, must be valuable in proportion to their exactness.

U.

TRANSLATIONS.

(Page 3.)

WHAT TO PUT FIRST IN A BOOK.

The last thing one finds out in writing a book is what to put first.

(Page 4.)

CRITICISM.

Criticism often takes from the tree caterpillars and blossoms together.

CRITICISM.

The pleasure of criticism deprives us of that of being deeply affected by very beautiful things.

PLEASING THE MANY.

Canst thou not every one please through all thy
labour and art-work,
Do what contenteth the few : pleasing the many
is bad.

(Page 5.)

SUCCESS.

The success of the greater part of things depends upon knowing how long it takes to succeed.

HAPPINESS.

If one only wished to be happy, this could be readily accomplished : but we wish to be happier than other people ; and this is almost always difficult, for we believe others to be happier than they are.

(Page 6.)

OUR CHIEF BUSINESS WITH REGARD TO OUR
CALLING.

We must strive to make ourselves very worthy of some employment or other : the rest is no

business of ours ; it is the business of other people.

(Page 8.)

EQUALITY.

It is a false statement that equality is a natural law. Nature has made nothing equal. Its sovereign law is subordination and dependence.

(Page 9.)

MEDIOCRITY.

The art of putting well into play mediocre qualities often begets more reputation than true merit achieves.

PARVENUS.

When a parvenu remembers his origin, we forget it. If he forgets it we remember it.

ARISTOCRACY.

Aristocracy has three successive ages; the age of superiorities, the age of privileges, and the

age of vanities ; having passed out of the first, it degenerates in the second, and dies away in the third.

HONOUR.

Honour is like the eye, which cannot suffer the least impurity without damage ; it is a precious stone, the price of which is lessened by the least flaw.

(Page 10.)

SELF-ESTEEM.

As many faults come from our not esteeming ourselves enough, as from esteeming ourselves too much.

VANITY.

What makes vanity so insufferable to us is that it wounds our own.

(Page 11.)

AFFECTATION.

The least affectation is to be held a fault.

AFFECTATION.

The qualities we possess never make us so ridiculous as those we pretend to have.

(Page 13.)

APPEARANCE.

You are after all *what you are*. Deck yourself in a wig with a thousand locks ; ensconce your legs in buskins an ell high ; you still remain just *what you are*.

INFLUENCE OF EXTERNALS.

If, for instance, he who speaks express himself with ease, if he round his periods agreeably, if he have the air of a gentleman and a man of intelligence, if he be a person of rank, if he have many attendants, if he speak with authority and with gravity, if others listen to him respectfully and silently, if he be of some reputation, and have had some intercourse with men of a high order of intellect,—in a word, if he be so fortunate as to please or to gain esteem, what-

ever he advances will be deemed right and reasonable, and there will be nothing about him, to his very collar and cuffs, but will carry conviction with it.

(Page 15.)

DRESS.

In the matter of dress, one should always keep below one's ability.

PRIDE OF DRESS.

In some cases pride of dress is intelligible : the Mohican, with his girdle made of the locks of his enemies he has killed and scalped ; Hercules, draped with the skin of the Nemean lion he strangled ; Apollo, decked with the scales of the Pythian serpent, slain by his arrows ;—these may pride themselves on their trophies. But, to see a fop of the present day carry his head high, and look down with disdain upon other men, because, forsooth, he is dressed out in the spoils of an innocent sheep,

or of an unresisting silk-worm,—this does always astonish me a little.

(Page 16.)

DISPLAY OF DRESS.

The true ornament of matrons is virtue, not apparel.

DRESS OF THE AGED.

Too great carelessness, equally with excess, in dress, multiplies the wrinkles of old age, and makes its decay the more conspicuous.

(Page 17.)

DRESS OF THE AGED.

There is about clean, neat, clothing a sort of youthfulness with which aged people do well to envelop themselves.

ELOQUENCE.

Fénelon says of Demosthenes: "He uses language as a modest man does his coat,—as clothing, not as ornament."

MODESTY.

Modesty is to merit what shade is to the figures in a picture ; it gives to it force and relief.*

(Page 18.)

MODESTY.

No art can repair modesty when once damaged.

MODESTY.

Modesty (bashfulness) is becoming to every one ; but we must know how to overcome it without ever losing it.

* A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies ; like the shades of paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glowing as they would be without it.—ADDISON (*Spectator*, No. 231).

This foot-note I give, not merely as a parallel passage,—for parallel passages may be found for most of these thoughts,—but because it is, I think, evidently a paraphrase of La Bruyère's words.

H. A.

PRUDERY.

Prudery in a woman, where it outlives youth and beauty, reminds me of a scarecrow that has been left, forgotten, in the fields after the harvest is over.

(Page 19.)

SHAME.

I hold him to be dead in whom shame is dead.

TALENT.

Now this is how I define talent: it is a gift God has given us in secret, which we reveal without knowing it.

(Page 21.)

PROGRESS.

It must not suffice that a man take steps that shall at last lead to the object he has in view: each step must be, in itself, an object.

FLATTERY.

Flattery is false money, which would not be current were it not for our vanity.

(Page 22.)

FLATTERY.

We sometimes think we hate flattery ; but we only hate the way in which we are flattered.

(Page 23.)

FALSEHOOD.

The more weakness, the more falsehood ; strength goes straight ; every cannon-ball that has in it hollows or holes, goes crooked. Weaklings *must* lie.

PRAISING THE GREAT.*

Those who praise the great, do so to show their intercourse with them ;† their praise rarely springs from esteem or gratitude.

* Rather, perhaps, *Grand Folk*.

† Literally, that they see them near.

PRAISING PRINCES FALSELY.

Praising princes for virtues which they do not possess, is insulting them with impunity.

(Page 25.)

WOMAN.

Woman is a flower that breathes its perfume in the shade only.

FRIENDSHIPS.

What makes us so changeable in our friendships, is our difficulty to discern the qualities of the soul, and the ease with which we detect those of the intellect.

FRIENDSHIP.

Without virtue there can be no friendship.

(Page 26.)

CRIMES AND WEAKNESSES.

Men blush less for their crimes than for their weaknesses and their vanity.

(Page 27.)

OUR FAULTS.

We have few faults that are not more pardonable than the means we use to hide them.

(Page 29.)

ANONYMOUS INSULTS.

The man who pens an anonymous insult changes his name, which no one knows, for that of *coward*, which everyone gives him.

COURAGE.

Courage is adversity's lamp.

ENVY.

I am told so much evil of that man, and I see so little of it in him, that I begin to suspect that he possesses some inconvenient merit which extinguishes that of others.

(Page 30.)

THE CHESS KNIGHT.

Two boys would play at chess. As there was a knight short, they put a mark upon a pawn, and so made a knight of him.

“Hey!” exclaimed the other knights, “where do you come from, Mr. Clodhopper?”

The boys heard the scoff. “Hold your tongues,” said they; “does he not perform for us just the same service as you do?”

(Page 33.)

PLEASURES.

So use present pleasures that thou spoilest not future ones.

THE STOMACH.

The stomach listens to no precepts. It begs, and clamours. And yet it is not an obdurate creditor. It is dismissed with a small payment, if only you give it what you *owe*, and not as much as you *can*.

(Page 34.)

DRUNKENNESS.

Drunkenness is nothing other than voluntary madness.

PAST AND FUTURE.

The Past and Future are veiled; but the Past wears the widow's veil, the Future, the virgin's.

JOYS AND SORROWS.

The rose does not bloom without thorns. True! but would that the thorns did not outlive the rose!

(Page 35.)

FAINT PRAISE.

It is a great sign of mediocrity to praise always moderately.

(Page 36.)

COMMENDATION.

To give heartfelt praise to noble actions is, in some measure, making them our own.

POLITENESS.

Politeness is to goodness what words are to thoughts.

(Page 37)

POLITENESS.

I consider that the spirit of politeness is a certain attention to contrive that, by our words and manners, others may be pleased with us and with themselves.

KINDNESSES.

He who has conferred a kindness should be silent ; he who has received one should speak of it.

(Page 38.)

THE COURT.

The court is like an edifice built of marble ;— I mean to say that it is composed of very hard, but very polished, people.

(Page 39.)

BEHAVIOUR AT COURT.

At court, to make advances is as dangerous as not to make them.

(Page 40.)

VISITS.

Visits are for the most part neither more nor less than inventions for discharging upon our neighbour somewhat of our own unendurable weight.

SOCIABILITY.

We are more sociable, and get on better with people, by the heart than the intellect.

(Page 41.)

RAILLERY.

Raillery is a discourse in favour of one's wit against one's good nature.

OUR FRIENDS' OPINIONS.

We should always keep a corner of our heads open and free, that we may make room for the opinions of our friends. Let us have heart and head hospitality.

CONVERSATION.

The tone of good conversation is flowing and natural ; it is neither heavy nor frivolous ; it is learned without pedantry, lively without noise, polished without equivocation. It is neither made up of lectures nor epigrams. Those who really converse, reason without arguing, joke without punning, skilfully unite wit and reason, maxims and sallies, ingenious raillery and severe morality. They speak of everything in order that every one may have something to say : they do not investigate too closely, for fear of wearying : questions are introduced as if by-the-bye, and are treated with rapidity ; precision leads to elegance, each one giving his opinion, and supporting it with few words. No one

attacks wantonly another's opinion, no one supports his own obstinately. They discuss in order to enlighten themselves, and leave off discussing where dispute would begin : every one gains information, every one recreates himself, and all go away contented ; nay, the sage himself may carry away from what he has heard matter worthy of silent meditation.

(Page 42.)

CONVERSATION.

Confidence furnishes conversation with more than wit does.

(Page 43.)

HEARING.

Our ears should be accustomed to hear all manner of things, without carrying to the mind aught but good.

MERIT.

If you wish your merit to be known, acknowledge that of other people.

(Page 44.)

ESTEEM.

It is a hard matter to esteem another just as he wishes to be esteemed.

TALKING.

That man is worth listening to who only uses words to express his thoughts, and whose thoughts are upon truth and virtue. Nothing is more contemptible than a man who makes a business of talking, who does with his words what a mountebank does with his nostrums.

(Page 45.)

SILENCE.

Nature intended that it should be a very easy thing for a man to hold his tongue.

(Page 46.)

TALKATIVENESS.

We talk little when vanity does not make us talk.

(Page 47.)

READING.

Stupid people read a book and do not understand it: those of average intelligence think they understand it perfectly: great minds do not always understand it entirely; that appears to them obscure, which is obscure, just as that seems to them clear which is clear. Those who would seem clever try to look upon that as obscure which is clear, and endeavour not to understand what is very intelligible.

(Page 49.)

ORIGINALITY IN STYLE.

A good writer does not write as *people* write, but as *he* writes.

(Page 50.)

SEEMING OBSCURITY IN STYLE.

He who would reproach an author for obscurity should look into his own mind (*lit.* inner-

self) to see whether it is quite clear there. In the dusk the plainest writing is illegible.

OBSCURITY OF STYLE

With regard to obscurity, there are two kinds of blundering ; the *simple*, when what is written is unintelligible ; the *double*, when the writer himself cannot make out what he means.

(Page 51.)

EXTRAVAGANT ANTITHESES.

Those who strain their words in order to make antitheses are like those who make false windows for the sake of symmetry. Their rule is not to speak justly, but to make fair figures.

(Page 52.)

MODERN AUTHORS.

The most original modern authors are not so because they advance what is new ; but simply because they know how to put what they have to say as if it had never been said before.

YOUNG AUTHORS.

Young authors give their brains much exercise and little food.

COMMENTARIES.

There is more concern now-a-days to interpret interpretations, than to interpret things ; and more books about books than about any other subject : we do nothing but expound one another.

(*Page 53.*)

COMEDY AND TRAGEDY.

The pleasure that pertains to comedy lies in laughter, that of tragedy in tears. But the honour of the poet requires that the laughter he excites be agreeable, and the tears comely. In other words, tragedy and comedy should make us laugh and weep decently. What forces our laughter and wrests our tears is not praise-worthy.

BEATING ABOUT FOR THE RIGHT WORD.

A good and careful author often finds that the expression which he has been seeking for a long time, and has at last found, is the most simple and natural, and the very one which seems as if it should have presented itself at first, and without effort.

(Page 58.)

LOVE.

Love is only an episode in the life of a man ; it is the entire history of the life of a woman. ✓

(Page 59.)

LOVE BEFORE MARRIAGE.

Love before marriage is like a too short preface before a book without end.

INGRATITUDE.

He is ungrateful who denies that he has received a kindness which has been bestowed upon him ; he is ungrateful who conceals it

from others ; he is ungrateful who makes no return for it : most ungrateful of all is he who forgets it.

(Page 60.)

DISINGENUOUS EXPRESSION OF GRATITUDE.

When we exaggerate the kindness of our friends, we often do so less out of gratitude than from a desire to have our merit recognized.

BRILLIANT THOUGHTS IN ORATORY.

Brilliant thoughts are, I consider, as it were the eyes of eloquence ; but I would not that the body were all eyes, lest the other members should lose their proper functions.

(Page 61.)

BRILLIANT THOUGHTS.

What we call a brilliant thought is ordinarily nothing more than a captious expression which, by the help of a dash of truth, imposes upon us an error which sets us wondering.

THOUGHTS LIKE FLOWERS.

It may be said that it is with our thoughts as with our flowers. Those whose expression is simple carry their seed with them ; those that are double by their richness and pomp charm the mind but produce nothing.

MAXIMS.

Few maxims are true from every point of view.

(Page 68.)

CHARACTER.

To be able simply to say of a man he has *character*,* is not only *saying* much of him, but *extolling* him ; for this is a rarity which excites respect and wonder.

* It would be convenient if we made a distinction in English between *having character* and *having a character*, applying the former expression to consistency and independence (without eccentricity), and continuing to use the latter in its present sense.

A MARK OF CHARACTER.

By nothing do men show their character more clearly than by what they think laughable.

THE LAUGHABLE.

The witty man thinks almost everything ridiculous ; the wise man scarcely anything.

(Page 69.)

THE OPINION OF THE VULGAR.

Why do you quote to me the common people,—the worst authority for our conduct? Why cite custom,—the mistress of everything bad? We should habituate ourselves to whatever is best : and so, that would become customary which was unusual, and that pleasant, which was disagreeable, and that graceful which appeared unseemly.

CAN NOT = WILL NOT.

A man can do what he ought to do ; and when he says he *can* not he *will* not.

DIFFICULTIES.

Out of difficulties grow miracles.

(Page 73.)

OCCUPATION.

Nature has made occupation a necessity to us ; society makes it a duty ; habit may make it a pleasure.

(Page 76.)

REAL HAPPINESS AND GREATNESS.

He alone is happy and great who needs neither to obey nor to command in order to distinguish himself. *

(Page 77.)

STUDY AND THOUGHT.

Certain people study all their life ; at their death they have learnt everything except to think.

* *Lit.*, in order to be something.

(Page 79.)

NATURALNESS OF TRUTH.

Truth comes home to the mind so naturally, that when we learn it for the first time, it seems as though we did no more than recal it to our memory.

(Page 80.)

NATURE

Nature is a boundless sphere, of which the centre is everywhere, the circumference nowhere.

TRUTH AND BEAUTY.

Truth can work powerfully even when directed by the worst hand ; but in the case of the Beautiful it is the vessel that makes the contents.

(Page 81.)

MORAL BEAUTY.

Moral beauty is the basis of all true beauty. This foundation is somewhat covered and veiled in nature. Art brings it out, and gives it more

transparent forms. It is here that art, when it knows well its power and resources, engages in a struggle with nature in which it may have the advantage.

(Page 83.)

ART.

Art neither belongs to religion nor to ethics ; but, like these, it brings us nearer to the Infinite, one of the forms of which it manifests to us. God is the source of all beauty, as of all truth, of all religion, of all morality. The most exalted object, therefore, of art is to reveal in its own manner the sentiment of the Infinite.

(Page 88.)

IMAGINATION WITHOUT TASTE.

There is nothing more fearful than imagination without taste.

IMAGINATION WITHOUT LEARNING.

He who has imagination without erudition has wings while he lacks legs.

(Page 90.)

DOGMATISM.

It is profound ignorance that inspires a dogmatic tone. He who knows nothing, believes he is teaching others what he has just learned himself: he who knows much, scarcely thinks that what he says can be unknown by others; and he speaks with less assurance.*

(Page 92.)

ORIGINAL PEOPLE.

The more wit one has, the more originality one finds among men. The common run of people see but little difference between one man and another.

(Page 94.)

EDUCATION, STATE INTERFERENCE IN.

In a well-ordered community everything encourages men to cultivate their natural powers:

* "With more indifferency" would be the better translation, if this word could be regarded as generally

without any interference therein, their education will be good.

The aid of Government is not necessary to educational reform : private exertion will suffice.

(Page 96)

EDUCATION OF DAUGHTERS.

See, indeed, that your daughter is thoroughly grounded and experienced in household duties ; but take care through religion and poetry to keep her heart open to heaven : press the earth closely around the food-conveying roots of the plant, but let none fall into its blossom.

(Page 98.)

NATURAL GRACE OF CHILDREN.

The reason why most little children are so charming is this : they have not yet laid aside

conveying the sense given to it by Locke in the chapter on INDIFFERENCY. (*On the Conduct of the Understanding.* § XI.)

the air and manner nature has given them ; and they know no others. These they change and corrupt when they outgrow their infancy. They think they must imitate what they see around them ; and they fail in the attempt. There is always something false and unstable in this imitation. Their manners and feelings are unsettled ; and instead of really being what they wish to seem they try to appear what they are not.

(Page 99.)

HOME JOYS.

Our home joys are the most delightful earth affords.

And the joy of parents in their children is the most holy joy of humanity.

It makes their hearts pure and good : it lifts men up to their Father in heaven.

(Page 100.)

MOTHERS' SONS.

It is a general rule,—one at least to which I know no exceptions,—that all superior men in-

herit* the elements of their superiority from their mothers.

(Page 101)

SIMPLICITY.

Simplicity is the straightforwardness of a soul which refuses itself any re-action with regard to itself or its deeds. This virtue differs from and surpasses sincerity. We see many people who are sincere without being simple. They do not wish to be taken for other than what they are ; but they are always fearing lest they should be taken for what they are not. A simple man neither affects virtue, nor truth : he is never busy thinking about himself ; and seems to have lost that *ego* about which we are so jealous.

(Page 103.)

THE LILY AND THE ROSE.

In order to point out to me the features of a flower, the botanists display it dry, discoloured.

* *Lit.*, are their mother's sons.

and stretched out in one of their specimen books. Is it in that state that I am to recognise a lily? Is it not, rather, on the margin of a brooklet, raising its august stalk amidst grass and flower-ets, and reflecting in the water its beautiful chalices—whiter than ivory—that I shall admire the king of the valleys? And is not its incomparable whiteness still more brilliant when speckled, as with drops of coral, by the tiny, scarlet, hemispheric beetles, spotted with black, which almost always seek shelter there?—Who can recognise in a dry rose the queen of flowers? If the rose is to be at once an object of love and philosophy, it must be seen when, bursting from the clefts of a wet rock, its brilliancy is enhanced by its own verdure; when the zephyr balances it upon a stem bristling with thorns; when the dawn covers it with tears; and when, by its dazzling beauty and by its scents, it attracts the hands of passers-by. Sometimes a gay fly, resting in its corolla, sets off to advantage the carmine red by its emerald green: then is it that this flower seems to tell us that pleasure,

of which its short-lived charms are a symbol, is environed by danger, and carries repentance in its bosom.

(Page 107.)

IMPERFECTIONS.

The greatest works of the human mind are most certainly the least perfect.

(Page 108.)

THE BOW AND ITS OWNER.

A man had an excellent ebony bow, with which he could shoot to a great distance and with great certainty, and which he valued highly. Once, however, as he was looking at it attentively, he said: "You are somewhat too clumsy ; you have no ornament about you but your smoothness. 'Tis a pity ! But there's a remedy. I'll go to the best carver, and have the most beautiful figures carved on my bow." He did so, and the artist wrought a hunt upon it. And what could have been more suitable ? The man was overjoyed. "You deserve these orna-

ments, my favourite bow," said he. He is eager to try it at once. He bends it, and the bow—breaks to pieces.

LIGHT AND SHADE.

Where there is much light the shade is deep.

(*Page 109.*)

INFANCY OF PEOPLES AND INDIVIDUALS.

In the infancy of peoples, as in that of individuals, feeling has always preceded thought, and has been its first master.

CIVILISATION.

Civilisation is a kind of ocean that constitutes the wealth of a people, and in whose bosom all the elements of a people's life, all the forces of their existence, meet and unite. So true is this, that those facts which by their nature are hateful and harmful, which grievously oppress nations,—as, for instance, anarchy or despot-

ism,—if only they have contributed in any way to civilisation, and caused it to take a great step in advance,—ah, well! we excuse them, to a certain point we pardon them, their faults and their bad nature. So that, wherever civilisation, and the deeds which have enriched it, are recognised, we are tempted to forget the price it has cost.

(Page 113.)

TWO KINDS OF INTELLECT.

There are, then, two kinds of intellect. The one penetrates keenly and deeply into the consequences of principles; and this is the *just* intellect: the other embraces a great number of principles without confusing them; and this is the *geometric* intellect. The one is force and straightforwardness of mind; the other is amplitude of mind. Now the one may exist without the other: the mind may be strong and straightforward; and it may also be ample and weak.

REASON AND WIT.

Reason is a bee, and we only look to it for produce : its usefulness stands in the stead of beauty. But wit is only a butterfly ; and wit without charms is like a butterfly without colours,—it gives no pleasure.

(Page 114.)

LIVELY WIT OF LESS VALUE THAN JUST PERCEPTION.

It is no great advantage to have lively wit if exactness be wanting. The perfection of a clock does not consist in its going fast, but in its being well regulated.

(Page 117.)

WIT HUNTING.

When one runs after wit, one catches folly.

(Page 125.)

EXAMPLE.

Not the cry, but the flight of a wild duck,

says a Chinese author, leads the flock to fly and follow.

EXAMPLE.

It is a well-known psychological fact that the conscience of children is formed by the influences that surround them ; and that their notions of Good and Evil are the result of the moral atmosphere they breathe.

(Page 126.)

EXAMPLES.

Let us propose to ourselves to imitate great patterns rather than to follow vain systems.

OTHERS' FAULTS.

It is the characteristic of folly to discern the faults of others and to forget one's own.

(Page 130.)

NOTE TO "SUMMUM BONUM."

For that which peculiarly belongs to each by nature is best and most pleasant to every one ;

and, consequently, to man the life according to intellect (is most pleasant) if intellect especially constitutes Man. This life is therefore the most happy.

(Page 135.)

FALSE PHILOSOPHY.

Fly from those who, under the pretence of interpreting Nature, implant baneful doctrines in the hearts of man, and whose seeming scepticism is a hundredfold more affirmative and dogmatical than is the decided tone of their adversaries. Under the lofty pretence of being alone enlightened, true, and sincere, they imperiously subject us to their arbitrary decisions, and affect to give us as the true principles of things the unintelligible systems built on the basis of their imaginations. Moreover, by overturning, destroying, and trampling under foot whatever is held respect-worthy, they take from the afflicted the only remaining consolation of their misery,—from the powerful and rich the

only bridle to their passions : they tear from the depth of the heart remorse for crime, and the hope of virtue ; and yet they boast themselves the benefactors of the human race. "Never," say they, "is the truth harmful to man." This is my belief, too : and it is, to my thinking, a great proof that what they teach is not the truth.

(Page 137.)

RELATIVITY OF HUMAN KNOWLEDGE.

All that is known is comprehended, not according to its own force, but according rather to the faculty of those knowing.

HUMAN KNOWLEDGE.

The two poles of all human knowledge are the personality of the *ego*,* from whence all proceeds, and the personality of God,* whither all tends.

* Lit., *The person I . . . and the person God.*

(Page 152.)

OF JUDGING CONCERNING DIVINE ORDINANCES.

Things unknown are the true field and matter of fraud : and this, firstly, because strangeness itself begets belief ; and then, because not being matters of common talk, they take from us the means of combating them. Therefore, says Plato, it is much easier to satisfy people when we speak of the nature of the gods than of the nature of men,—because the ignorance of the hearers gives good and ample scope and full freedom in the management of a hidden matter. Hence comes it that nothing is believed so firmly as that which we know the least ; nor are there any folk who have so much assurance as those who tell us fables, as the alchymists, prognosticators, seers, chiromantists, quacks, *id genus omne* : to which I would willingly join, if I dare, a host of people, comptrollers in ordinary of the designs of God, who make it their business to give the causes of every accident, and to detect in the secrets of the Divine will the incomprehensible motives of its workings ; and,

though tossed this way and that way, east and west, by the constant variety and discordance of events, they cease not to follow their business, and with the same pencil to paint black and white.

(Page 159.)

DEATH.

A dying man is a balloon throwing down its ballast.

(Page 161.)

VIRTUES AND VICES.

We derive from nature no fault that may not become a virtue, no virtue that may not degenerate into a fault. Faults of the latter kind are the most difficult to cure.

(Page 165.)

AUTHORITY OF VIRTUE.

Even among the bad, virtue has sway.

(Page 170.)

MAN'S FREE-AGENCY.

A man whose mind is not spoiled, has no need of proof of his free agency ; for he feels it ; and he does not feel more clearly that he sees, or that he hears, or that he reasons, than he feels his power to deliberate and to choose.

(Page 171.)

NATURAL JUSTICE.

The universal and absolute law is that natural justice which cannot be written down, but which appeals to the hearts of all. Written laws are formulas in which we endeavour to express the least imperfectly possible that which, under such or such determined circumstances, natural justice demands.

(Page 173.)

CONSCIENCE.

There is, then, in our heart of hearts, an innate principle of justice and of virtue upon

which we judge our own actions and those of others ; and it is to this principle that we give the name of Conscience.

(Page 179.)

ADORATION.

Adoration is a universal sentiment. It differs in degree in different natures ; it takes the most varied forms, and often ignores its own existence : sometimes it betrays itself by an exclamation uttered from the heart in the midst of the grand scenes of nature and life ; sometimes it rises silently in the mute and penetrated soul : it may wander in its mode of expression, and err as to its object. It is a spontaneous, irresistible emotion ; and when tested by reason is found just and right. What, indeed, is more just than to hold in awe the judgments of Him who is holiness itself, who knows our actions and our intentions, and who will judge them as appertains to divine justice ? What, moreover, is more just than to love perfect goodness, and the

source of all love? Adoration begins by being a natural sentiment : reason makes it a duty.

(Page 180.)

ADORATION.

Man is not only the temple of God, but is also the adorer of God for all those creatures who, being unable to know him, present themselves to man as if to invite him to render homage to God for them . . . thus man is the contemplator of visible nature in order that he may be the priest and adorer of invisible and intellectual nature.

PRAYER.

Without prayer there is no such thing as Religion ; all that is so called will melt away into nothingness if it be not concentrated and shaped into prayer.

(Page 182.)

FORMS.

True philosophy respects forms as much as

pride despises them. We require a discipline for our conduct, just as we require an order for our ideas.

(Page 183.)

DEVELOPMENT OF THE SOUL.

God has sunk souls in dust that they may thereby burst their way through errors to truth, and through faults to virtue, and through sufferings to bliss.

THE PASSIONS AND REASON.

Passions are the winds that bear along our life-ship. Reason is the helmsman that guides it. The ship would stop without wind, and would strand without the helmsman.

(Page 184.)

MAN.

Man is not a purely spiritual being. He has a body which is to his spirit now an obstacle,

now a means,*—always an inseparable companion. The senses are not, as Plato and Malebranche have too often affirmed them to be, the soul's prison: but much rather are they a window opening upon nature, by which the soul holds communion with the universe.

(Page 187.)

WEAKNESSES.

Some of our weaknesses are born in us; others are the result of education: it is a question which of the two give us most trouble.

(Page 188.)

BELIEF IN GOD.

I shall not undertake to expose, or even to enumerate, all the psychological proofs of the existence of God. I simply affirm, on the one hand, that it is in our soul alone that the idea of God is truly impressed; on the other hand,

**i.e.* An instrument.

that it is impossible to study the soul without finding God therein. Look for God outside the soul and you will find nought but fanciful images, *idols*, of God. Examine your soul, and its emotions and thoughts will be to you so many glorious revelations of the Godhead. How indeed, can we enjoy, suffer, desire, hope, love, without feeling ourselves drawn upwards by a higher, a mysterious, an infinite power? "The slightest aspiration of the soul," wrote Hemsterhuis, "towards the Better, the Future, and the Perfect, is a more than geometrical demonstration of the existence of God."

(Page 190.)

FAITH IN GOD.

Faith in God hallows and confirms the union between parents and children, subjects and rulers; infidelity relaxes every band, and nullifies every blessing.

(Page 193.)

SCHISMS.

Schisms do not arise so much from an ardent

love of religion, as from the various passions of men, or from that love of contradicting which leads them to falsify and condemn whatever, however correctly, others advance.

(Page 201.)

HOPE OF IMMORTALITY.

But if I err in believing men's souls to be immortal, I err willingly : nor would I have this error in which I delight wrested from me as long as I live. And if when dead I shall cease to feel, as some petty philosophers think, why then I need not fear lest the dead philosophers laugh at my mistake.

(Page 212.)

SEARCH AFTER TRUTH.

It is not the Truth that a man possesses, or believes he possesses, but the honest pains he has taken to get at truth, which makes a man's worth. For it is not by the possession of truth, but by the search after it, that his powers are extended, in which alone his ever growing perfec-

tion consists. . . . If God held all truth in his right hand, and in his left hand simply the ever active endeavour after truth—even with the condition that I should ever err,—and said to me, “Choose!” I should humbly incline to his left, and say “Father Give! for perfect truth is surely, for Thee alone!”

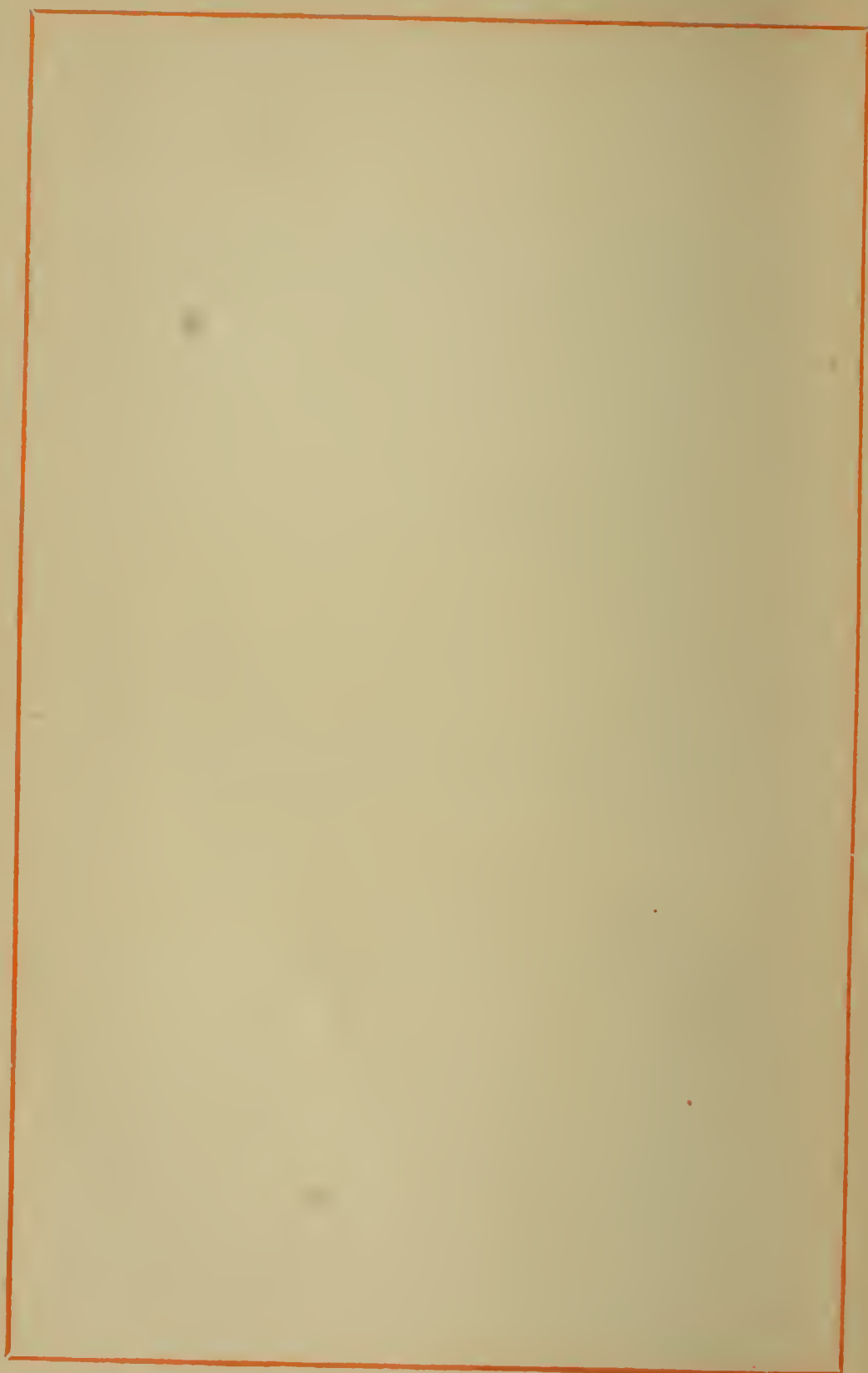
(Page 217.)

HEAVEN.

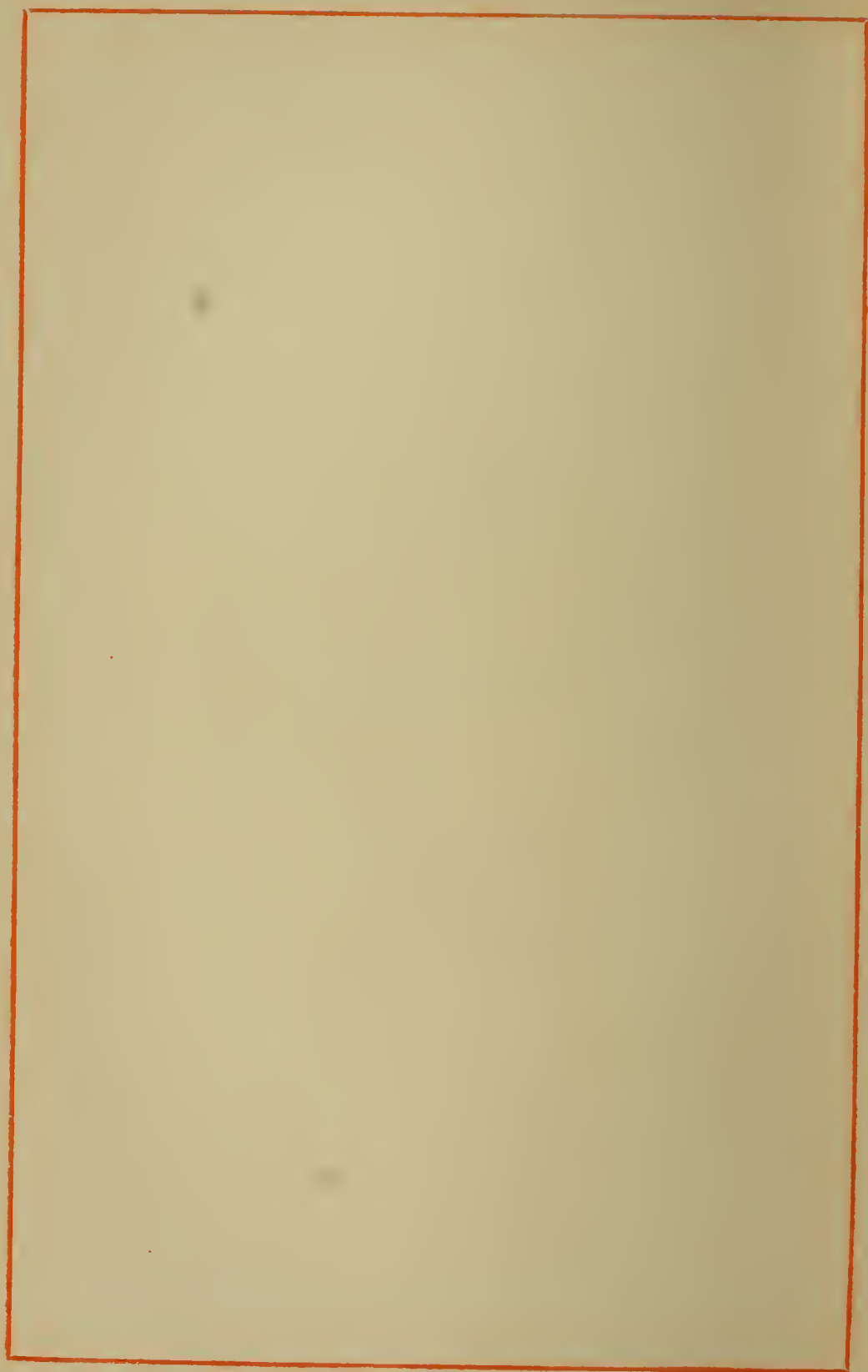
Heaven is the seeing God eternally as He is : and loving Him without ever losing Him.

HELL.

Do not picture hell to yourselves as consisting in those pools of fire and brimstone, in those everlastingly devouring flames, in that madness, despair, and horrible gnashing of teeth. Hell, if we understand rightly, is sin itself ; hell is the being separated from God.



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